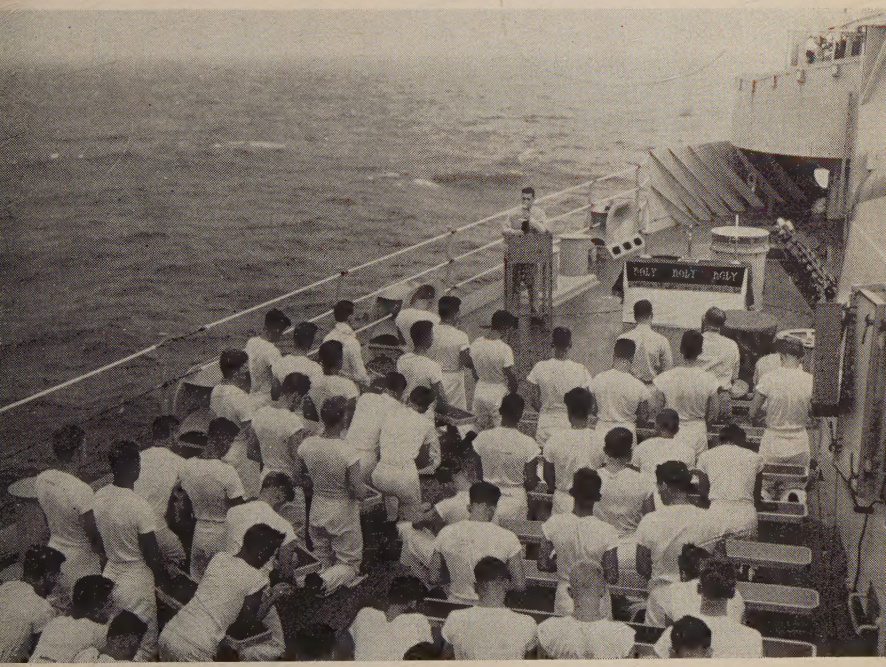
The Priest

Edited By Priests For Priests



1 United States Navy Photograph

The Rosary Aboard Ship

August, 1956

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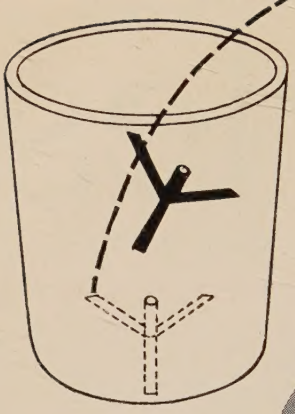

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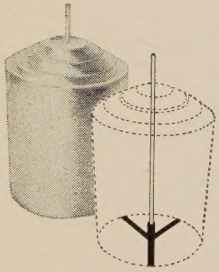

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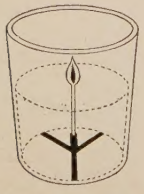

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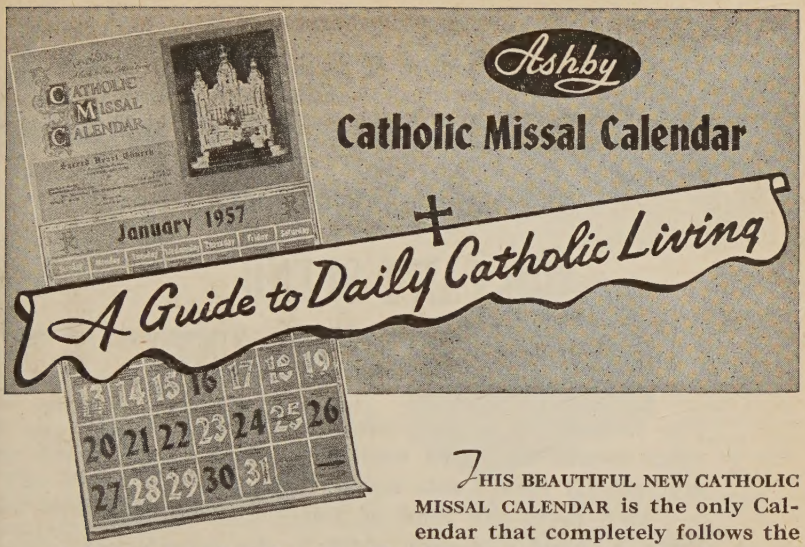

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It was, in fact, not easy to get this wonderful benefactor of ours off the phone. Not operating on a comparable scale ourselves, thinking eight times before making a call to Pittsburgh, somehow illogically we worried about the bill he was running up. We finally got him and us off the hook, but he may have been offering us the chance of a lifetime. It could happen. This also could happen to you.

In any case unless you, unlike us, are in a position to know, and this we doubt, lay off the penny stocks. Some really big operators, for example, Tellier, whose ads the

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New York Times accepted for a year or so, are now in serious difficulties. We do not prejudge this case but we are very skeptical of the guy who turns on the pressure. It is largely the old story of the twenties. In those days it was oil, fabulous oil. We no doubt have readers who can look back sadly on those days to recall losses now chalked up to experience.

Fortunes were, indeed, made in oil in the twenties. A schoolmate of ours had an oil well in his family's backyard which netted a considerable sum before sand made it inoperable. On the other hand many small savings were lost in the twenties. This you do not hear about. Who wants to talk of failure, not to mention excessive and embarrassing credulity.

Canada is a potentially rich country, beyond dreams. It is the California gold rush and the Alaska gold rush and the hectic Colorado days all over again. The story, in fact, is just exactly the same. One does not hear of the tragic failures.

"Dad" (God rest him) was a broker for more than thirty years. His advice stood us in good stead that day—"you get nothing for nothing." Investments are built on a more sober factual basis. They are not easy; neither is the course of an ordinary business. You too may hit it with a thousand bucks in Utopia. The really nice part, however, is that there is always Social Security and Clerical Aid!

THE PRIEST **AUGUST, 1956** **VOL. 11, NO. 8**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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They Do Live Longer

AN interesting book on life extension, edited and published by Con J. Fecher, Ph.D. some 25 years ago, is in process of being revised. In choosing as his subject at that time The Longevity of Members of Religious Sisterhoods, Dr. Fecher discovered a topic of wide appeal. Patient research and development of his theme by means of comparative tables and references to authoritative sources had yielded reliable conclusions.

The investigation considered approximately 35,000 members of religious sisterhoods in the United States for the 25-year period, 1900-1925.

Dr. Fecher, who has taught a course in the survey of insurance in the Economics Department of the University of Dayton for 20 years, is expanding his study to the extent of introducing an additional 100,000 members of religious sisterhoods for the 30-year period, 1925-1955. In gathering data, he is again appealing to the Superiors of the Mother-houses in the United States for their assistance. They are having the questionnaires filled out directly from the records at the various houses.

The original study, undertaken by him 25 years ago as his thesis for his doctorate at the Catholic University of America, showed that the death-rate of Sisters from the age of twenty years was as a whole lower than the death-rate of the white females of the general population, both married and unmarried. In making his investigation cover a period of 25 years, Dr. Fecher had found it possible

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Sacred Heart Church Boone, Iowa	125,000	168,370
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to compare conditions at the beginning of the century with those of the period 25 years later. But he had gone much further; he had divided this period of marked improvement in health and showed how definite the upcurve had been in the last five years. Thus, a Sister who, at the age of twenty, began her life's work at any time in the period from 1900 to 1909, could expect an average life span of 44.5 years; while one beginning at the same age in the period from 1920 to 1924 might expect to reach 48.5 years.

The improvement in the death-rate of Sisters during the first quarter of this century came mainly in the lessening in the death-rate from tuberculosis.

The original 1900-1925 study was important because it was the first time in more than a century and a half that reliable statistics of this kind were made available.

The author plans to devote more than a year's work to the second edition of his book, which he is carrying on through the Economics Department of the University of Dayton.

Clippings

WRITING in the London Universe, the columnist "Pasquin" reports that "It is easier (a South African friend tells me) to judge of the present threat to the Church's work there if one realizes that the modern Boer *ethos* is 300 years old and a unique survival of 'black' Puritanism. The Boer is God's Chosen and the native his natural serf, being of the cursed blood of Ham. 'Rome' is

Babylon. The Dutch Reformed Church is Zion. The Amalekite exists to be smitten.

"Three streams of Calvinism unite to produce a grim whole—Dutch, French, and Scottish. The typical *predikant* of the backveldt is a museum-piece, my friend adds."

* * *

In the Correspondence section of the same paper, "Presbyter" writes that "Your 'Enquiry Bureau' writer is very dogmatic about the exclusion from heaven of infants unbaptised by water.

"Father Van Roo, S.J., a professor of the Gregorian University in Rome, writes on this matter in *Gregorianum* of 1954, p. 473: 'As matters stand now, the question is not definitely and irrevocably closed. We are in the presence of a theological tradition whose critical evaluation may well call for more delicately-nuanced positions: and of a *sensus Ecclesiae* whose dogmatic force can be determined only by a dogmatic decision of the magisterium.'

"Similarly, in Dr. Van Doornik's 'The Triptych of the Kingdom,' the author says that it remains an open problem. 'God can sanctify the soul of a child without baptism—that is clear. Whether He does so, and how, we cannot tell.'

"Numerous other theologians could be quoted, but these two right up-to-date, ought to suffice."

* * *

From a letter to the Sunday Times of London: "The Paschall or Pascall Candle . . . will be found today in almost every well-ordered Anglo-Catholic church (and I pre-

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sume, also in Roman Catholic churches)."

* * *

We recently ran across a eulogy of wine by G. K. Chesterton, which we here reproduce for your enjoyment:

Feast on wine or fast on water
And your honor shall stand sure.
God Almighty's son and daughter,
He the valiant, she the pure.
If an angel out of heaven
Brings you other things to drink,
Thank him for his kind attentions,
Go and pour them down the sink.

* * *

A news dispatch from New Delhi reports that priests of the Jain temples in Ahmedabad have formed a union to fight for higher wages and improved working conditions. The government boards of the temples have rejected the priests' demands.

* * *

We noticed in the London Tablet —that wonderfully urbane and well written weekly—a request from a Dominican in the British West Indies for information on the Christmas carol "Joseph lieber, Joseph mein."

Now in church music this particular carol holds the place of, say, "Begin the Beguine" or "Star Dust" in popular music. It is very well known, very well loved. So we replied, referring the Father to the Oxford Book of Carols. Here is his answer in part:

"I have not been exactly swamped with replies to my request in The Tablet, but I have

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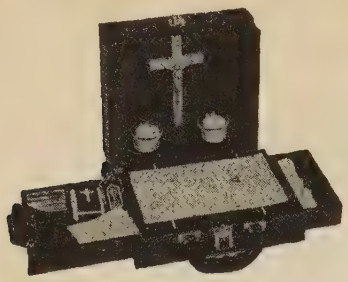

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been amused—not to say impressed—by the catholicity of that paper!

"My first reply was from England, my second from a Franciscan in the Netherlands, the third from the English Embassy in Rome, and the fourth from you! and after that, from England again enclosing the 'section' of the Oxford Book of Carols which contains the whole printed music and stanzas. Another went to the British Museum Music Section—he himself works in the map department. They will search for it if I give title, publisher, composer, etc. Everyone else has referred me to the Oxford Book of Carols . . ."

The Bible In Russia

ACCORDING to a Soviet announcement, the first new edition of the Russian Orthodox Bible in 38 years has just been published. There was no word of how many were printed, how much it sells for, or where it can be bought.

A Western diplomat in Moscow sent his chauffeur to buy a copy at the Novi Devichi Monastery. The chauffeur was turned down because he did not have a letter indicating it was intended for the diplomat.

The official Soviet attitude towards the Bible is still expressed, one presumes, in the words of the large "Soviet Encyclopedia," which describes it as a "naive anti-scientific Biblical conception about the world . . . widely utilized by the church and exploiting classes to dull the class-consciousness of toilers and perpetuate class inequality."

The Encyclopedia says the Bible

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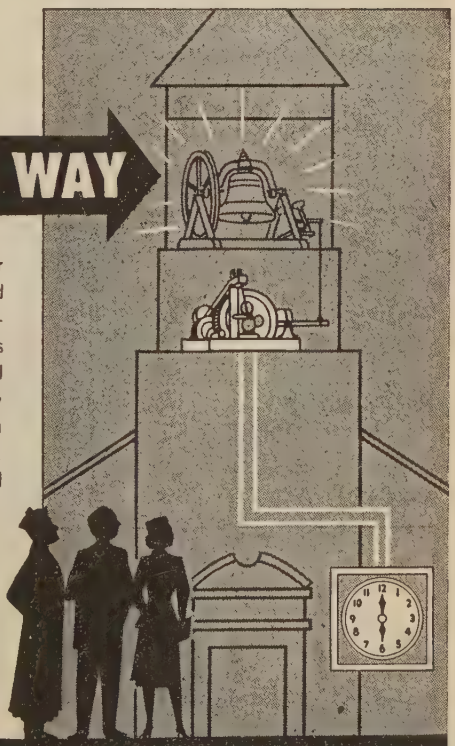

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WE thought you would be interested in knowing that more than five hundred American missionaries abroad now receive THE PRIEST regularly, thanks to the generosity of readers of THE PRIEST and of OUR SUNDAY VISITOR. Recently Father Leo Cullum, S.J., editor of *Philippine Studies,* sent us a request for subscriptions to twenty-five priests whose names and addresses he enclosed. These are native Filipinos some of whom receive the magnificent gross Sunday collection of $1.50.

We will continue to try to oblige men like Father Cullum if, in turn, we find the means. We are pleased to quote Father Cullum's remark: "THE PRIEST is ideal for them; it would bring them trustworthy information on many Catholic problems."

The Head Of The Church

A PRIEST was telling us the other day about a girl in his parish who wanted to marry a Protestant. Not very enthusiastic about the case, the priest tried to discourage the girl in every way possible. When it finally dawned on the girl that she was being given the brushoff (Father's technique in this instance), she just sat down, wrapped her fist around

Continued on page 678

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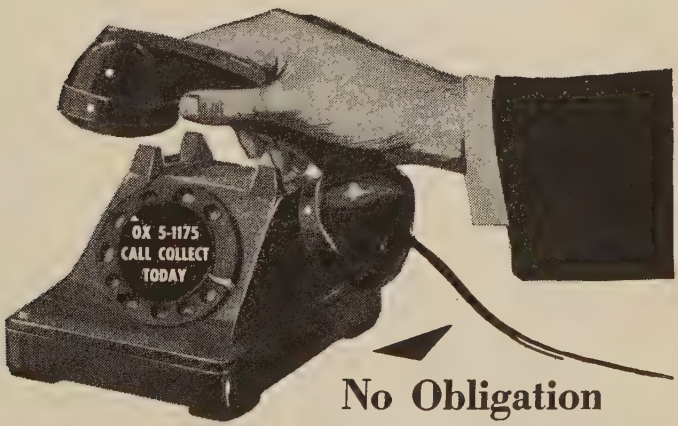

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The Priest

THE PRIEST AUGUST, 1956 VOL. 12, NO. 8

Editorial Comment

The Cult of Astrology

IN a new and quite possibly fascinating book which we have not read but only read about, Harold Nicholson offers a tongue-in-cheek sketch of "good" manners and strange morals over the centuries. This is not another book on etiquette but a historical review of the quirks of fashion and curiosities of custom and their occasional inanities or worse.

Nicholson will describe for you how the Athenian gentleman tossed his cloak from right to left with just the exact amount of hauteur, or quote Ovid's strictures against too frequent bathing as "the business of strumpets and catamites," or cite the incidents of adultery in medieval England with its social overtones, but he deliberately by-passes American mores for several reasons—two of which interest us.

It might indeed be of some value to read the reactions of so sophisticated and clever an Englishman as Sir Harold and to compare him with Mark Sullivan of *Our Times* fame or Frederick Lewis Allen, author of *Only Yesterday* and *Since Yesterday*; but, first, why does he shun the recounting of the fads and foibles of modern America? For one thing he finds them entirely too ephemeral: what's true of 1955 may be irrelevant by 1956; again, they appear fairly incomprehensible: "I have not the arrogance to suppose," he writes, "that I understand them in the sense that I understand the Athenians of 2500 B.C." A just observation indeed!

This, it struck us also, might be the proper context into which to set reflections on the current interest and even enthusiasm for astrology that preoccupies American minds today. Not that we were even aware of its range till we chanced on a detailed article recently in the *Wall Street Journal* which covered the an-

nual convention of the American Federation of Astrologers.

"The public is avid for astrology," notes Mrs. Blanca Holmes, whose Hollywood clientele includes numerous motion picture and Broadway actors and actresses. Astrologers report a wonderful business. It probably equals the boom days when princelings each had a court astrologer and when intellectual giants like Kepler and Tycho Brahe were not above casting a horoscope if the price was right. Some current practitioners report that they are getting far more clients than ever before at fees of $5.00 to $150.00 per session. As far back as March, 1946, *Time* reported that in the United States 25,000 astrologers were doing a big business: people were paying $50.00 a session to learn how to get rich; one astrologer reportedly took in $50,000 from Wall Streeters alone; an astrological manual sold at least 2,000,000 copies of its 1945 issue at a dollar each; 5 leading astrological periodicals had a combined circulation of nearly a million.

Fido, Too

The current issue of the *Redemptorist Record* which comes from Belfast, carries a great deal of additional information on this subject. We were surprised, for instance, to learn that you can find specialists in business astrology, vocational astrology and natal astrology, whatever that is. Professionals will tell you details and times on which to buy sweepstakes tickets, to get a permanent, to build, buy or sell, to have a surgical operation. At this point the author raised the timely question of what the surgeon himself might say. One man in Los Angeles in 1952 was reported to be earning $20,000 a year drawing horoscopes for dogs.

The *Journal* noted the existence of an astrological Bureau of Consultation in New York and a First Temple and College of Astrology in Los Angeles, not to mention the thousands of private operators who stand by ready to offer consultation for a fee. As one astrologer put it, "people come to us when they have a problem because we can tell them when to do the right thing at the right time; there's a time for everything, the Bible tells you that." No one can say how many there are in this business or how many others follow a column in their local papers to guide their daily actions.

How they find guidance at all, we will not presume to know. Take a look at the vague generalities that probably appear in your home paper. "Proceed carefully in all usual duties" or "This is not time in which to take unneccessary risks" or "Don't worry. Do your best." The sad fact is that many people have nonetheless been

reduced to seeking information from so sorry a source.

The interest of the *Wall Street Journal* was, of course, aroused by astrologists' pretensions to mastery of the market place. Some nonsense it quotes for the amusement of its readers may be worth passing on for the amusement of ours. As, for example, a Baltimore engineer-astrologer's explanation of why you "just can't look at the conjunction of Mercury and Jupiter to see when the soybean market is going to shoot. Saturn is a depressant. The moon, Mercury, Jupiter, Saturn, Neptune and Uranus are planets that really talk." Clear enough? But you should know further that "Taurus rules the stock market. Taurus has to do with money, finance and anything practical and tangible. Cancer rules New York City and Holland; New York was purchased from Holland, you know." Yet even the experts have "bulls" and "bears" in their midst. Charles A. Jayne, Director of the Astrological Bureau of Consultation is afraid that the next four years may not be entirely happy for the stock market whereas Mrs. G. D. Churchill, a professor of the stuff at First Temple and College of Astrology takes an optimistic outlook towards business. Her only mild concern is about a conjunction of planets due later this year that occurred about the time of the 1929 crash. However she assures us that the conjunction is in a different part of the zodiac "so we are not sure what the effect will be" — which is even clearer. But don't laugh at teacher, for she has dabbled successfully in business affairs herself: "I sold a triplex house recently, when the new moon was in Capricorn, and I was in and out of escrow at the price I wanted in three weeks. In real estate certain things work well with the new moon; it's a good time to begin things. So I put it in Capricorn, the sign that has to do with business."

Looking for Hope

Every science must discipline itself, as we know; but it may come as a surprise to some to learn that devotees even of a pseudo-science have standards of orthodoxy and rigourously rule out heretics. A certain Mrs. Holmes made this point clear in her interview with *Journal* reporters. According to her one of the main purposes of the Federation is fighting "quacks in the field of astrology." "Quacks," she explains, "are astrologers who aren't competent mathematicians, seek lots of publicity and often introduce such things as numerology and palm reading into astrology. Beware claims of 'the world's greatest astrologer,'" Mrs. Holmes continues. And a quack astrologer, it's claimed, will worry clients to bring them back. "People come to us look-

ing for hope," says Mrs. Holmes, "and we always stress the good planets in their horoscopes."

"Hope" is the word, indeed. We concur fully with the newspaper's observation that the search for astrological help parallels such things as the large scale sale of tranquilizer drugs and inspirational books such as Norman Vincent Peale's *Power of Positive Thinking* or the rapid spread of psychiatric treatment for emotional conflicts. All these phenomena, says the *Journal,* stem from the tensions of mid-century life. May we add that they stem quite as surely from the absence of mid-century faith.

In fact there is another interesting parallel which can be established between this current fad and a phase that even the great St. Augustine went through, as witnessed by his *Confessions.*

It was a period of tension and irresolution and of a vain seeking for absolutes. He was at this time a materialist like the modern American. Like the modern American, he worshipped the bitch-goddess, success. The stars in their correct reading seemed to him to reveal the course of his own future. When he finally shook off this aberration his argument against it assumed a form that is still valid.

When Augustine was in Milan it finally occurred to him that there were many twins who had identical astrological conditions but whose fortune in life had turned out quite differently. Later he adduced the same argument at greater length in his famous *De Civitate Dei.* The argument appears substantially also in his treatise on Genesis. Again he cites the incident of twins and asks what could be more foolish and stupid than to be taken in by the views of the astrologer.

Failure of Science

One great and sad comment remains for the saying. Here we are in an age that prides itself on its tremendous mastery of nature, of nature without a God who fashioned it. Here we are in the midst of our complacency about the ability of a neutral non-metaphysical, non-theological science to solve all our problems, and to bring a non-existent heaven down to a very real earth. We pride ourselves on the extent of our literacy. We rant about the success of our heavily capitalized school system with its superior gymnasiums and its broad green playing fields and swimming pools and hundred-piece bands. We proclaim to all who will listen (and to an ever increasing number of those who won't) that no problems face the happy rising generations of Americans who will emerge from this wonderful world into a still more wonderful world we shall create for them.

And what seems to have happened? Our people have fallen into the "ancient superstition of the Gentiles." Some are possibly a cut above the inhabitants of the Euphrates, Babylonians and the Assyrians, the Chaldeans and Egyptians, who worshipped the sun and the moon and the stars. Americans apparently do not worship Jupiter and Saturn as yet. They only look to these inanimate bits of God's creation for guidance.

In the past our intellectual leaders have tried desperately to make science a religion. It is at least ironic that their impoverished descendants have made a pseudo-science a religion.

The lesson is this that all the deepest problems and interests of mankind lie outside science. Modern man fed on the insufficient diet of dead facts has distorted his heritage of science which he never understood anyway and has fallen for something that at least pretends to have human significance.

"The hungry sheep look up and are not fed." Milton, true, wrote this line as an indictment of the clergy of his day. We cite it here merely to accentuate the striking fact that men persistently seek religion. If they cannot find someone to give them the truth, they will subsist somehow on falsehood.

—G.J.G.

Unexpected Answer

A priest of good repute complained to St. Thomas of Villanueva of the immoral life led by another priest, giving rein to his righteous indignation and denouncing the culprit unsparingly. When he had brought his tirade to an end, "For the love of God calm yourself," said Thomas. "If you have not yourself fallen into the same sin of human weakness, it is God's mercy, not your virtue. Of yourself you are every bit as weak and wretched as he, and so are we all. Moreover, even if you are not guilty of this particular sin, do you imagine you are free from other sins? Can't you understand that the anger which brought you here to accuse him, though you had never rebuked him in private, as the Gospel bids you, is itself a sin and a mortal sin at that?" Having dismissed the accuser with a flea in his ear, Thomas sent for the accused and brought him to repentence.—From **Neglected Saints.**

What Does 'Conversion' Mean?

John A. O'Brien, Ph.D.

There is a difference between conviction and conversion

DURING the last two decades more articles, pamphlets and books have been written on converts and convert making than in the previous hundred years. This reflects the growing awareness of Catholics generally that they have a divine obligation to try with all the resourcefulness of which they are capable to share their religious heritage with others. While understandably much of the emphasis in such literature is upon techniques of convert making, interest has been increasingly focussed upon the psychological and spiritual process or experience which we call conversion.

Since an understanding of this is helpful for all who would participate fruitfully in the convert apostolate, it is well to make clear the meaning of conversion in the Catholic sense, the roles played by reason, the will, and grace. Then we shall sketch the various steps in conversion, indicate its effect, and point out a basic difference between the Catholic and Protestant concepts of conversion.

The natural law binds every man to seek the true religion, to embrace it when found, and to live according to its precepts and teachings. Furthermore, the Vatican Council defines it as a dogma of Catholic faith that man is able by the natural light of reason to arrive at the certain knowledge of the existence of the one true God, our Creator and Lord. The same Council likewise proclaims the following important truths: 1. Faith is a gift of God necessary for salvation. 2. It is an act of the intellect commanded by the will. 3. It is a supernatural act transcending man's own powers.

To enable men to comply with the duty of embracing the true faith and of persevering in it, God by His only-begotten Son, Jesus Christ, founded the Church and stamped upon it the unmistakable marks of its divine origin and mission. These marks are its unity, sanctity, catholicity, and apostolicity. They constitute God's signature upon His Church and enable truth-seekers to distinguish it from the myriad sects founded by men. "The Church herself," says the Vatican Council, "by reason of her wonderful extension, eminent holiness, and inexhaustible fruitfulness in all good things, her Catholic unity and invincible stability, is . . . an irrefutable witness to her own divine mission."

Well known for his "Faith of Millions" and many other books, Father O'Brien teaches at Notre Dame University.

The essence of conversion consists in making an act of faith in the religion established by Christ for the salvation of all men. Hence it will be necessary to explain at some length this vitally important act, its relation to reason and revelation, and the important role which grace plays in it. Our guide in this matter is the infallible teaching of the Vatican Council which makes the Church's position crystal clear on all these points.

Faith and Reason

According to St. Paul's classic definition, "faith is the substance of things to be hoped for, the evidence of things that are not seen." As the intrinsic evidence is lacking, the assent of the mind is not immediately spontaneous but requires the concurrence of the will. Hence the state of mind of the believer is not the same as the complete repose of the mind in a truth clearly demonstrated or vouched for by the evidence of the senses.

"The Catholic Church," says the Vatican Council, "has always held that there is a twofold order of knowledge, and that these two orders are distinguished from one another not only in their principle but in their object; in one we know by natural reason, in the other by divine faith; the object of the one is truth attainable by natural reason, the object of the other is mysteries hidden in God, but which we have to believe and which can only be known to us by divine revelation."

The act of faith is supernatural and transcends man's power. "This faith," says the Council, "which is the beginning of man's salvation, is a supernatural virtue, whereby, inspired and assisted by God's grace, we believe that the things which He has revealed are true; not because the intrinsic truth of the things is plainly perceived by the natural light of reason, but because of the authority of God Himself who reveals them, and who can neither be deceived nor deceive." The grounds of belief are the authority of God the revealer. "If we receive the testimony of men," points out St. John, "the testimony of God is greater; for this is the testimony of God which is greater, that he has borne witness concerning his Son."

May faith and reason conflict? No. "Although faith is above reason," says the Council, "there can never be any real discrepancy between faith and reason; since the same God who reveals mysteries and infuses faith has bestowed the light of reason on the human mind, and God cannot deny Himself, nor can truth ever contradict truth. The false appearance of such contradiction is mainly due, either to the dogmas of faith

not having been understood and expounded according to the mind of the Church, or to the inventions of opinion having been taken from the verdicts of reason."

Faith Enlarges Vision

Faith then may be said to be the virtue by which we firmly believe all the truths God has revealed, on the authority of God revealing, since He can neither deceive nor be deceived. Faith does not, however, involve a blind adhesion. Far from being a blindfold, faith is a torch by which we perceive what before we saw but dimly. It gives clear-eyed vision, penetrating insight, and serves as the telescope of the soul.

Reason carries us to the outer frontiers of experimental knowledge, to the limits of the visible universe, and then faith takes over. It is like a winged intellect which soars to far lands and mysterious kingdoms to which slow, plodding, earth-bound reason is little inclined to venture, for it lacks the wings of the spirit. Faith lights our way through the dark to God; it throws a bridge across the abyss of death to bring us safely to the other shore. It is the brush of the soul which paints on the rounded canvas of earth the things of Heaven. Reason and faith work hand in hand in leading us to God. Well does John Donne say:

> Reason is the soul's left hand, Faith her right, By these we reach divinity.

Since faith rests upon the authority of God revealing, it engenders a certainty which transcends that attainable by mere human reason. Once reason has brought the conviction that God has spoken and that it would be wrong and foolish to deny His word, it opens the door that admits one to a far higher and different kind of certainty, the certainty that rests directly and immediately upon the authority of God the revealer.

The various lines of human reasoning by which one climbs to the final summit of God's revealed word, upon which one then reposes, may be compared to the rungs of a ladder by which one climbs to a secure platform upon which he stands with no further need of the ladder. The supreme consideration prompting belief in a doctrine thenceforth is not the argument developed by this or that theologian, but simply the authority of God who has revealed it.

The Role of the Will

Though the fact of revelation and the credentials of Christianity are sufficient to produce moral certainty and intellectual conviction, they are not absolutely coercive. The will, influenced by divine grace, still has a role to play in the act of faith: it moves the intellect to embrace the truth and then it

seeks to weave that truth into one's life and conduct. That is why St. Thomas says that to believe depends upon the will: *"Credere voluntatis est."*

The voluntary character of the act of embracing the Catholic faith is brought out explicitly by the question which the minister is obliged to address to the convert before admitting him to baptism: "Wilt thou be baptized?" Only when he freely replies, "I will," does the minister proceed with the sacred rite.

Let us scrutinize a bit further the role of the will. Even in the approach to faith, the will plays an important part by focussing the attention upon the credentials of the faith. Not infrequently it is called upon to curb ingrained prejudices, to subdue antagonisms, and to establish an attitude of serenity for the dispassionate examination of the credentials of the faith. It is summoned to exclude unworthy considerations of self-interest, pride, and human respect, which are likely to obstruct the sincere search for divine truth.

In the act of faith itself the intervention of the will is even more pronounced and direct. Though the act of faith is elicited by the mind, it is *caused* by an act of the will. "By faith," says the Vatican Council, "man yields a voluntary obedience to God Himself." It is the intellect which perceives the revealed truth as credible, but it is the will which bends the intellect to accept it. "Since man," says the same Council, "is utterly dependent upon God as upon His Creator and Lord, and since created reason is absolutely subject to uncreated Truth, we are bound, by faith in His revalation, to yield Him the full homage of our intellect and will."

The three outstanding characteristics of the act of faith then are: 1. It is based entirely on the word of God. 2. It excludes all doubt and hesitancy. 3. It is an act of free obedience to God and hence is an act of supreme homage, trust, and love, most pleasing to Him. That is why St. Paul declares, "Without faith it is impossible to please God. For he who comes to God must believe that God exists and is a rewarder to those who seek him."

Conviction Differs from Conversion

Conversion is distinct from mere intellectual conviction, which does not result in a turning to God and a change of life, if grace is lacking. Conversion may be said to be the result of conviction plus the grace of God.

The difference between conviction and conversion is illustrated by an incident in the life of the noted English historian, William Cobbett. When Cobbett was traveling in York-

shire, he was accustomed to call upon an old Catholic priest for a chat and refreshment.

"Mr. Cobbett," said the priest, "I have just been reading your *History of the Reformation,* and I can't understand how it is that a man who could write that book doesn't become a Catholic."

"Indeed, my friend," remarked Cobbett, "there's one thing I can't understand."

"What's that?" asked the priest.

"I can't understand," replied Cobbett, "that a man who has studied his theology doesn't realize the difference between conviction and conversion."

Cobbett, of course, was right. He perceived clearly that no amount of argument will convert a man. He saw equally clearly that from the historical point of view the Church of England, "as by law established," did not have a leg to stand on. He also saw that the Catholic Church stood foursquare upon the Rock. Seeing all this, however, he failed to pray for the grace of faith, and never "followed through" by joining the Church which all history proclaims as the one founded by Christ.

Grace Is Necessary

Man's destiny is a supernatural one and its attainment transcends his natural powers. To be conducive to his eternal salvation, his actions must be supernatural; they must have a quality which raises them above their natural power and efficacy, and makes them proportionate to a supernatural end. Man first sets himself in the path of salvation by the act of faith and that act must be supernatural.

All the zeal, learning, and eloquence of St. Paul would not have converted a Lydia had divine grace not opened her heart to his message. "I have planted," says St. Paul, "Apollo watered, but God has given the growth. So then neither he who plants is anything, nor he who waters, but God who gives the growth."

The Vatican Council explicitly asserts the absolute impossibility of a salutary faith, "without the illumination and inspiration of the Holy Spirit, who gives to all men sweetness in accepting and believing the truth."

Pointing out that supernatural and divine faith is a gift from on High, St. Paul declares, "By grace you have been saved through faith; and that not from yourselves, for it is the gift of God." Our Lord stresses the same truth when He says, "No one can come to me unless the Father who sent me draw him." St. Paul recurs to this theme frequently. "Such is the assurance," he tells the Corinthians, "I have through Christ towards God. Not that we are sufficient of ourselves to

think anything, as from ourselves, but our sufficiency is from God." To the Philippians he writes, "For it is God who of his good pleasure works in you both the will and the performance."

This does not mean, however, that grace coerces the will. Grace invites, offers comfort and aid, makes smooth the way, even entreats, but it does not compel. Man not only can, but unfortunately often does, spurn the proffered aid, the outstretched hand of God. "Stiff-necked and uncircumcised in heart and ear," said Jesus to some of the Jews, "you always oppose the Holy Spirit; as your fathers did, so you do also."

How Grace Is Obtained

"God," says St. Paul, "wishes all men to be saved and to come to the knowledge of the truth." The Apostle furthermore declares, "Without faith it is impossible to please God. For he who comes to God must believe that God exists and is a rewarder to those who seek him." Since God wishes all to be saved and since faith is necessary for salvation it follows that the grace of faith must be available for all men.

It is given most generously to those who ask for it. "Ask," said our Lord, "and it shall be given you; seek, and you shall find; knock, and it shall be opened to you." The Gospels relate many incidents which show how the grace of faith is given to those who sincerely ask for it. St. Mark tells of a father who brought his son, possessed by a devil, to Jesus, asking the Master to cure him.

"If thou canst believe," said Jesus, "all things are possible to him who believes."

"I do believe," cried the father with tears, "help my unbelief." And Jesus cured his son.

When Jesus was leaving Jericho, Bartimeus, a blind man, cried out, "Jesus, Son of David, have mercy on me!"

"What," asked Jesus, "wouldst thou have me do for thee?"

"Rabboni," he replied, "that I may see."

"Go thy way," said Jesus, "thy faith hath saved thee."

Instantly Bartimeus received his sight.

Such as these are the prayers that all truth-seekers should utter: "I do believe, Lord, help my unbelief." "Lord, that I may see." They have never been and never will be uttered in vain.

Helpful, too, in obtaining the grace of faith is a spirit of humility. "God resists the proud," says St. James, "but gives grace to the humble." Emphasizing the necessity of childlike trust, Jesus said to His disciples, "Amen, I say to you, whoever does not accept the kingdom of God as a little child will not enter into it."

In addition to a spirit of childlike humility, trust, and prayer, it is necessary for the searcher for God to bring to his quest a clean mind and a pure heart. Vice dulls the sensitivity of our spiritual antennae, blurs the eyes of conscience, and deafens the inner ear to the delicate whisperings of divine grace. An upright life deepens the hunger for God and helps one to find Him and to communicate with Him. Holiness is God's vernacular, and it must be practiced to be understood. Christ never asserted that those of brilliant minds and of great learning would find God, but He did say that the clean of heart would see Him.

Three Steps in Conversion

Three distinct steps are discernable in the normal process of conversion. The first is the investigation of the credentials of the Church. The circumstance which draws a person's attention to the Church and prompts him to begin his inquiry is almost as various as there are inquirers. Typical ones are the good example of a Catholic, some act of kindness rendered to him by a Catholic, attendance at Mass or some other devotion, the reading of a pamphlet or book explaining the Catholic faith, a considerate answer to some inquiry about Catholic belief or practice.

These are some of the circumstances which lead a person to take the second step — a systematic study of the teachings of the Church and of her claims to be the one true Church of Christ. If that study is made with an open mind and in a spirit of humility and prayer, it will lead to this certain conclusion: The Catholic Church alone was founded by Christ and authorized by Him to teach all men and is therefore the one true Church.

This intellectual conviction is not yet, however, an act of faith. It merely leads to the third step — the eliciting of the act of faith. One may be convinced of the wisdom of the Golden Rule and yet not act according to that conviction. "As men may be convinced," observes Cardinal Newman, "and not act according to their conviction, so may they be convinced, and not believe according to their conviction . . . The arguments for religion do not compel anyone to believe, just as arguments for good conduct do not compel anyone to obey. Obedience is the consequence of willing to obey, and faith is the consequence of willing to believe; we may see what is right, whether in matters of faith or obedience, of ourselves, but we cannot will what is right without the grace of God."

The findings of modern psychological and psychiatric research on the curious process of "rationalization" strikingly confirm the truth of Newman's

observation and show how often the wish is father to the thought. They reveal how interest, desire, lust, and passion tend to influence both thought and conduct and muzzle the voice of cold impartial reason. In the tug and pull of desire and duty, how often the intellect is called in, like a shyster lawyer or a bribed witness, to swing the verdict in favor of desire. Indeed, people would find "good" reasons for denying the simple conclusions of elementary arithmetic if they stood in the way of the satisfaction of their passions.

The third step is to transform a mere intellectual conviction into an act of faith. This requires the "good will to believe" (*pius credulitatis affectus*), the disposition of the will to bend the intellect in a genuflection of faith before the throne of divine truth. The act of faith amounts essentially to this: "I believe what the Church teaches because God has revealed it." While all three steps imply the grace of God, it is the last which requires a special grace — the gift of faith.

The Effects of Conversion

What are the effects of conversion upon the mind and heart of the believer? It bestows certainty, security, peace, and serenity upon the mind and fills the heart with joy, gladness, and the rapture of divine love. The inrush of God's grace prompts the convert to cry out with St. Paul: "I live, not now I; but Christ liveth in me." Where there was confusing fog, there is now radiant sunshine; where there was gnawing insecurity, there is now tranquility and peace; where there was brooding anguish, there is now joy and gladness.

The conflict has been solved, the discordant elements have all been harmoniously integrated into a personality that is one with his God and Maker. Well might he shout with Archimedes, "Eureka! Eureka!" for he has found the pearl that is beyond all price. He possesses a treasure worth more than all the silver and gold in this world. Through the door of faith one enters into membership in the Mystical Body of Christ to be nourished and energized henceforth by the divine life.

Conversion means a complete, unconditional surrender to God and the closest union with Him through faith and hope and love. The convert realizes the full truth of the words of Christ, "If anyone love me, he will keep my word, and my Father will love him, and we will come to him and make our abode with him." Henceforth he goes through life as a Christopher, a bearer of Christ within him. No joy or peace can be greater than to have one's being suffused by

the Divine Presence and to feel that he is thinking, acting, living in perfect harmony with God dwelling within him.

We have presented at some length the Church's teaching on the act of supernatural and divine faith because it is not only the most important factor in the whole conversion process but also the key to the correct understanding of it. Protestant writers treat conversion as primarily and essentially a psychological phenomenon, and many of them regard it as exclusively such.

This becomes transparently and even painfully clear in reading the works of such authors as William James, E. D. Starbuck, G. A. Coe, G. Stanley Hall, J. H. Leuba, E. T. Clark, J. B. Pratt, W. B. Thomas, and A. C. Underwood. Thus James, who has profoundly influenced Protestant thinking on this subject, says, "some persons, for instance, never are, and possibly never under any circumstances could, be converted." Why? Because "religious ideas cannot become the center of their spiritual energy." Starbuck describes conversion variously as "a blossoming, or fruition, of the basic biological and psychological urges and drives," and as "the birth of a new and higher selfhood."

There is no doubt that the interplay of the emotional, volitional, and cognitive elements normally involved in conversion is a legitimate subject for psychological investigation, since grace does not destroy nature but builds upon it. Indeed, the findings of such studies will throw a welcome and helpful light upon many details. They miss, however, the heart of conversion in the Catholic sense, for this is essentially a supernatural act and reflects the workings of divine grace. We peer into the depths of that sublime and mysterious act best through the combined lenses of divine revelation and of the Church to whose infallible teaching authority Christ entrusted the full deposit of divine truth.

Knights of the Viaticum

Buenos Aires has inaugurated a unique service: Throughout the night two men sit by a telephone waiting to speed a priest to a dying person in any sector of the city.

They are members of the Brotherhood of the Knights of the Viaticum. In shifts of two, they man a central telephone exchange which enables them to quickly contact a priest in the parish of a sick person. And, if necessary, the knights supply an automobile to carry the priest on his errand of mercy.—**Sentinel of the Blessed Sacrament.**

'Leave The Kids Alone!'

A constructive view of sports

Robert H. Wharton

I'M not a fanatic about sports. The World Series comes and goes without much notice on my part. I don't turn to the sports page first when I read a newspaper. I was never a "star" on any team, either. But I'm willing to take up a cudgel in defense of our kids and their athletics. After hearing and reading so many attacks on high-school and grade-school sports, I feel constrained to state the case for the defense. My interest is primarily in grade-school sports, or our CYO athletic program, because that is my field of operation.

There's no doubt that colleges are often guilty of an over-emphasis on athletics. Even lower schools have been known to put the cart before the horse. There might be those who drive youngsters to exhaustion merely to pile up winning scores. I suppose some might even feel that a boy who is not an athlete is in a poor spiritual state, too.

But the abuse does not take away the use, as we so often preach in other matters. And there is no abuse in our grade school boys and girls donning uniforms and fighting for victory over a neighboring parish. The advantages of our program outweigh all the arguments against it.

At our parish, there are many boys and girls who don't "make the team." But out of those eligible to play (grades 5 to 8), at least one-fourth are on one or more teams. Many, of course, do not want to play. Add to this number the other children who are regular spectators, and it is clear that our athletic program is for a large group and not a select elite.

There are some who advocate only an intramural program, claiming that competition between schools has many harmful results. But a highly organized intramural program that would be needed to take care of as many children as participate in CYO inter-parochial sports would produce the same results. There would be the same desire to win, the same excitement and exertion. I'm sure that 8-A would be as eager to beat 8-B as our school team is to defeat another parish. Many would not be able to play, and there would be the same large number who didn't care to be on the team. There is no reason to take away the thrill of competition between different schools.

Our CYO athletic program (there are other phases of the program) has a very important result that is much to be desired. It increases our parish

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solidarity. Because of their participation in our sports program, the boys and girls learn to look upon the parish as the center of their activities. The parents who flock to the games have a feeling of "belonging" to the parish as a social unit. One father, a non-Catholic in a mixed marriage, was so pleased with our interest in the children through sports that he changed his three youngsters from public to parochial school.

The children, even those not on teams, respect and love a priest because he cares about them. They feel closer to him because of his interest in their athletics. This is my experience and I'm convinced of it. We would have far less control over our boys and girls if we did not have a part in their leisure-time activity.

Bringing God Into It

Our whole idea in having a grade-school athletic program is to bring God into all the children's activities. Sure, some can play and still be irreligious. But our prayers before a game help, and the teams often attend Mass and receive Holy Communion before games. Are they praying only to win? Some might be, but they're learning at least that the Lord must say "no" often. We preach on every possible occasion that our prayers before a game are for these things (in this order): (1) that God may be glorified, (2) that we may be good sports, win or lose, (3) that no one will be hurt, and (4) that we will win.

No, not everyone will have the spiritual motive we are trying to instill. But that's the goal we work for, and some boys and girls learn the lesson surprisingly well. It would be excellent if we could abolish all our surplus societies and activities. But as long as people are creatures of body and soul, we shall need them. If we try to win and hold the children by always preaching directly, we shall never succeed.

A priest undoubtedly has many more important things to do, things that directly require his power of Orders. That's why there is a happy mean in this as in all things. A priest would not have time to coach the teams himself, and he should not become so wrapped up in the program that he becomes a nuisance to referees. But should he show interest in the children's athletics, attend games and try to instill spiritual motivation? He certainly should, if he wants to gain a hearing in more important matters!

The idea should not prevail that a "member of the team" is more virtuous than one who doesn't play sports. A Holy Name Society member is not necessarily holier than a nonmember. But the Holy Name does help to develop virtue, and the athletic program can do the same. By their integration of

the spiritual with their physical life, the children learn a very important lesson. And the sportsmanship, the learning of how to give and take, cannot be overlooked.

So, for the sake of Our Lord, let the children have their athletic program, and an interparochial one if it is available. It need not be over-emphasized or made a craze. Let the boys and girls understand that the spiritual comes first, the mental second, and the physical last. But don't make the Church ignore the physical part of their personality.

Grade school athletics are a means to an end. By a sensible attitude and an appreciation of values, a priest can make it an excellent means of promoting a real love of our Lord. I might be wrong. But I know that the boys and girls would not listen as readily when I preach about virtue and the love of God if I had no interest in their activities. I know that without our CYO, many of them would be finding their recreation elsewhere, with the Lutherans or with the "Y" or with anyone who would give them facilities. And I know that without the athletic program, they would not have their attention directed so much to the parish and the Church, even if it is only indirectly.

It's too bad that we have to spend time and effort in so many natural means in order to direct children's attention to our Lord. But I thank God we have such a means in our CYO athletics, and I hope and pray it accomplishes its end. I'm convinced that it does.

The Issue In Southeast Asia

If Communism conquers the whole of Indo-China, there is nothing to stop its advance across the easy frontiers of Siam and the wide-open islands of Indonesia. The fall of Southeast Asia would mean the neutralization of the island defence chain of Japan, Formosa, the Philippines, Australia and New Zealand. The South-east Asia market is Japan's one hope of viability. Its loss to Communism would mean that she could trade with it only through China and on her terms. Asia has already lost 500 millions of its people to Communism. Further loss would swing the world balance of power decisively in its favor.—**The (London) Tablet.**

They Call It 'Kerygmatic Theology'

Johannes Hofinger, S.J.

The purpose of our seminary training

LAST winter I received an interesting letter from the Most Reverend Leopold Brellinger, S.J., Bishop of Kinghsien in North China. Expelled by the Communists, the Bishop was at that time on a tour of Europe and the United States. The Bishop wrote that as he was on his way to Bonn he met a fellow traveler at Freiburg. As is his custom he struck up a conversation with his companion, and the Bishop was pleased to discover that his fellow traveler was a Catholic railway inspector. Early in the course of their talk, the inspector made a reference to kerygmatic theology. "I was amazed," wrote the Bishop, "for he even pronounced the word correctly and without the least hesitation."

When I answered the Bishop's letter, I said: "I, too, have a surprise for you, but a little different from yours. I also met someone in my travels — not a well-informed young railway inspector—but a doctor of theology, trained at Rome, and a professor of dogmatics in a mission seminary. He didn't know anything about kerygmatic theology."

The Most Reverend Bishop Leopold Brellinger himself was from the very beginning an ardent advocate of kerygmatic theology and as far back as 15 years ago opened the doors of Kinghsien's Regional Seminary to the kerygmatic approach — an exceptional thing in mission countries at that time.

Today interest in kerygmatics is widespread; yet in spite of that fact, correct and clear information about it is not always within easy reach. I am gratified, however, to find a growing interest in the subject in the United States. During my recent summer course at Notre Dame University I received constant requests from priests, seminarians, teaching sisters and brothers for more detailed information on the nature, value, methods, and bibliographical sources of kerygmatic theology.

What Is It?

The strange word, "kerygmatic," presents a difficulty for those unfamiliar with its linguistic origin. The Greek word from which it is formed is hallowed by Biblical usage, and it expresses more accurately than any other word its true and exact denotation. St. Paul, when speaking of his call to announce the joyful tidings of salvation, designates himself as God's

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This article comes to us from the Institute for Mission Apologetics in Manila.

"herald" (keryx [II Tim. 1: 11]). As God's herald it is his duty to witness to the central doctrine of the Christian Faith —the redemption of mankind by Jesus Christ (I Tim. 2:6-7). The message which he must bring to God's people he calls his "kerygma" (I Cor. 1:21; 2: 4; 15:14).

Is it not also our priestly vocation to become with St. Paul God's heralds? Was it not to be true heralds of Our Lord, intimately acquainted with the wonderful "kerygma" or message and to announce it in all its perfection and truth, that we spent long years of exacting training in the seminary? Was not that the main purpose of our study of sacred theology?

No one will deny that it has always been the goal of all theological training in the seminary to form true priests, missionaries, "heralds" of Christian doctrine—a message which they themselves thoroughly understand and love. Yet in spite of this exalted objective, we must admit the possibility that at times theological studies have perhaps not been sufficiently well adapted to their proper goal.

Kerygmatic theology is, after all, fundamentally nothing else than the effort to adapt the whole process of a seminarian's theological training to a goal *that is genuinely priestly and apostolic.* This effort will include all the theological disciplines, such as dogmatics, moral theology, and exegetics, which *ex professo* embrace the content of divine revelation. Furthermore, it will influence the selection of materials and the method of teaching in these disciplines.

From this it will be clearly evident that genuine kerygmatic theology is by no means what some misinformed persons have thought it to be; namely, a new and separate theological discipline, in addition to Scholastic theology, and taught separately. In order to escape such a gross misunderstanding of the term, it might be preferable to suggest changing the term "kerygmatic theology" to "kerygmatic approach" with reference to theological studies in seminaries.

Relation To Scholasticism

At this point it is also necessary to state that *there is no incompatibility between sound Scholastic theology and sound kerygmatic theology.* Scholastic theology stresses the necessity of clear notions and distinctions; it recognizes as essential the rational penetration of, and the foundations for, revealed doctrine, insofar as the human intellect is capable of such an operation; it requires clear and well-founded theological arguments as well as valid and convincing answers to the objections of opponents. The importance of all this no correctly informed advocate of kerygmatic theology will deny. Sure-

ly the future herald of Christian revelation must know thoroughly what he teaches. He must certainly be able to distinguish between revealed truth and its falsification; he must be prepared to answer the questions, meet the objections, and solve the difficulties of the faithful, of interested outsiders, and of opponents.

All this, however, is not sufficient. Essential though it is, it is valid only *in tantum, in quantum,* insofar as it receives its goal—namely, the formation of first-rate heralds of our Lord. Nor is this the whole of theology. In addition to these points already stressed, there are others equally important. The training of true heralds of Christ must enable them to make a lucid survey of their message as a whole; it must equip them to distinguish essentials from accidentals, and to thoroughly appreciate the religious essence of their message.

The true herald of Christ will realize that he is teaching, not a subject so impersonal as mathematics, but a matter of the greatest possible significance for the life of the individual. Christ's messenger will attract men to the faith by the degree in which he will be able to make manifest the wonderful order (cosmos) of divine truths. The future priest and apostle will be able to bring this kerygma to the world only insofar as his seminary training has equipped him to do so.

Revelation Must Not Be Sterile

Let it be understood that divine revelation has not been given to mankind as an object of ingenious but fruitless speculation. Far from it. Divine revelation is God's gift to us solely that it may be the radiant light of our earthly existence. We heralds of Christ must therefore present our divine message as Christ Himself describes it, "lumen vitae": "The words that I have spoken to you are spirit and life" (John 6:64).

Yet how shall we become messengers of this "lumen vitae" if in our years of apostolic formation we failed to see our theological disciplines in their connection with Christian life? In other words, how shall the average seminarian be enabled to note this essential connection if his professors fail to see it? In this point we may also apply our Lord's dictum, "What therefore God hath joined together, let no man put asunder" (Matt. 19:6). A theology which concerns itself merely with the rational aspects of Christian doctrine but which neglects or at least minimizes its intimate connection with religious living is not only essentially incomplete but also dangerous for the future herald of Christ.

Is kerygmatic theology sound and useful? The description of

kerygmatic theology in the foregoing section has already answered this question. The following points, however, will serve to demonstrate in greater detail the function of the kerygmatic approach in the formation of the true priest.

1. It Completes the Scholastic Method

The Church not only holds Scholastic theology in high regard but prescribes it for faculties of theology. At the same time the Church constantly urges the necessity of complementing Scholastic theology by positive theology. And this is in reality the kerygmatic approach. Four centuries ago St. Ignatius Loyola pointed out the harmonious union of Scholastic and positive theology as a mark of right thinking with the Church (*Spiritual Exercises,* "Rules for Thinking with the Church," Rule 11).

2. It Renders Theological Studies Attractive and Pleasant

Since the kerygmatic approach emphasizes the religious values of Christian doctrine and shows its intimate relationship with Christian life, it will naturally have a strong appeal for fervent seminarians who hope to find in their theological studies not merely intellectual satisfaction but, above all, inspiration for their own spiritual life and their future apostolate. Any system of theological training which gives only "reasons" and ignores the "values" of the Christian life is extremely dangerous for highly gifted students, since it saps their own spiritual strength and necessarily leads them toward a sterile intellectualism. On the other hand, for the average or predominantly practical-minded seminarians, such a system is useless, for they are incapable of assimilating abstract, lifeless food.

3. It Is An Aid To Meditation And Preaching

Is not the apostolic vocation primarily *"contemplata tradere?"* Granted this is true, then it is not sublime speculation about, but profound meditation on, the great truths of religion that will enable us to preach the *doctrine* of Christ in the *spirit* of Christ. Without the process of meditation, the herald of Christ will never arrive at the religious understanding and appreciation of the divine message. Without meditation, he cannot hope to preach it from the abundance of his heart. If dogma is proposed to the seminarian solely from the Scholastic viewpoint, it will either provide no matter for his fruitful meditation, or at most it will engage his mental processes in a bewildering mass of abstractions and arid speculation, until finally "the last state of that man becomes worse than the first."

4. It Confers and Nourishes An Apostolic Mentality

The kerygmatic approach trains the future heralds of Christ to consider divine doctrine in the manner intended by God — namely, as a dynamic message to the people of our time. It cannot be overemphasized that his message must never be proposed as a lifeless, static system of truths, such as mathematics, without relationship or accommodation to the lives and situations of the people taught. Every lecture in theology should make a direct contribution toward the future apostolate, not in a vague or merely implicit manner, but by explicit application to it.

For this reason, those responsible for the education of future priests might well do all in their power to introduce the kerygmatic approach in theological studies. Two years ago when I was traveling through Europe, I had occasion to observe the fact that the rectors of seminaries were more alert to the importance of the kerygmatic approach than were the professors of theology, a thing readily understood, since the rector has at heart not only the seminarian's educational program considered in itself, but also his final emergence as a true apostle of Christ.

It is, however, a consoling observation that professors are likewise becoming more and more convinced of the necessity of this new theological approach. When I was in Rome last year, I had the opportunity of discussing the entire question of kerygmatics with Father Alszeghy, S.J., the newly appointed dean of the Faculty of Theology at the Gregorian University. Father Alszeghy assured me that there is no longer any doubt about the the need of adopting the kerygmatic approach, both in seminaries and whatever else courses in theology are taught. But, he added, there remains the problem of discovering the right way to go about it, for work on this problem is still in its early stages.

This is a true statement of the present situation in theological teaching. Nevertheless, it is encouraging to know that even now there exists a relatively rich body of literature, especially in French and German, on the nature and necessity of kerygmatics. There is likewise a fairly large number of theological works heavily influenced by the kerygmatic school of thought. But there is a dearth of textbooks adapted to the teaching of kerygmatics in the seminary and at the university level. The urgent question now before us is this: What can be done to promote kerygmatic theology in its proper milieu— the seminary, the training ground for the future heralds of Christ?

Sources of Further Information

A good, condensed survey of

the origin and controversy about the kerygmatic problem may be found in *Theology Digest* (May 1952, pp. 2-4). The best periodical dealing with the close relationship between kerygmatics and catechetics is *Lumen Vitae* (Brussels), published in French and English.*

During the summer of 1955, at the University of Notre Dame, the writer of this article conducted a course in kerygmatic theology embracing such considerations as its nature, importance, and method. He plans to return to the United States in the summer of 1956 to give a similar course, which will include a rather detailed survey of theology and Christian doctrine from the kerygmatic viewpoint. A parallel course will deal with modern methods in teaching religion with the right use of the kerygmatic approach for grade school, high school, and college levels of religious instruction.

*Agents in the United States:

The Catechetical Guild, 147 E. Fifth St., St. Paul 1, Minn. Also The Newman Bookshop, Westminster, Md.

Not So Comic As Commie

More than 65 million comic books are distributed in the U.S. every month. Many are good — some educational, some simply funny — but an alarming number are full of crime, sex, sadism and even cannibalism. The Hartford *Courant* started an energetic campaign against the evil with the headline "Depravity for Children—10 Cents a Copy." As citizens took action, one comic-book published protested that "the group most anxious to destroy comics are the communists."

But Dr. Bella W. Dodd, once U.S. top woman Communist, had something different to say. She told the League of Catholic Women of Worcester Diocese that Communist interests were financing 85% of the dangerous comics; that the Red interest in comic books is part of their scheme to deprive children of worthwhile reading material and to deprave them by filling them with thoughts of violence and injustice.

—Redemptorist Record.

St. Jude's Horse Show

Aidan M. Carr, O.F.M. Conv. *A novel means of fund-raising*

ST. JUDE and Father "Tommy" Tooher are partners. The former you will meet one bright day in heaven; the latter you can meet whenever you may happen to visit the Diocese of Albany. He is pastor of the Church of St. Jude the Apostle, Wynantskill, N.Y. Count on a warm welcome from this genial priest who will tell you, at the drop of a biretta, whatever you may not know about the power of his beloved St. Jude to accomplish the impossible. Here is the story of their partnership for the Lord.

In July of 1952, Father Tooher was appointed pastor. The parish had 24 lots in a suburb of Troy and 300 families. Nothing else. Today it is a flourishing plant, with a substantial brick church and a bright, modern, nine-room ranch style school. It is a model set-up. "But," you may ask, "What is so remarkable about that?" The answer: horses have helped to make all this possible. God and St. Jude and Father Tooher and horses, that is.

The parish is a typical cross-section of American Catholic life. Its people are of many racial stocks and they are neither particularly poor nor particularly rich. "There is not one wealthy family in my whole parish," says Father Tooher. "They are just the sort of folks who make up parishes all over the land. But they *are* wonderfully co-operative," he allows, with a touch of pride. And by way of proof of this spirit of co-operation he offers this: "Why, even those who had hardly even seen a horse before 1953 would now put one in their guest room overnight if I asked 'em!"

The original financing of St. Jude's required an annual income of $10,000, within three years, in excess of any then conceivable source. In other words, Father Tooher was confident he could swing the budget for a church and school *if* only he could get an extra $10,000 a year by 1955. But where could he come by that kind of money?

There was not even a hall for dinners, benefits, or card parties — to say nothing of bingo. The good parishioners of St. Jude's were already stretching their offering to the snapping point. The perplexed pastor turned to an old friend. "All right, my dear patron of impossible cases, this parish is named for you," he said reverently in the general direction of heaven. "Let's see you find a way out of this one."

Father Aidan is at St. Anthony-on-Hudson, Rensselaer, N.Y.

The First Suggestion

Very shortly afterwards a parishioner approached the worried priest. "Father," he began, "why not put on a horse show to raise some money?"

Father Tooher gazed blankly at the man for a few moments, trying to absorb what he had just heard. At last he found words. "A horse show?" he replied in amazement. "I did learn to ride a horse a couple of years ago when I was stationed down West Taconic way," he admitted. "I had to in order to visit outlying farms. But as for trying to promote a horse show . . . well . . . I've never seen one, and it would never have entered my mind. Are you serious?"

"I sure am, Father," replied the horse-minded emissary of St. Jude. "If you will work along with a committee of us, then I believe we can develop, within three years, a show that will net that $10,000 a year we need for our school and church." The mills of heaven were beginning to grind, and St. Jude was turning the handle.

Professional horsemen were soon consulted about the best methods to promote and manage a show. Exhibitors of horses were contacted and invited to enter various classes in the judging and riding events. Tickets were sold and advertising secured for the program. Booths were set up for outdoor dinners. There was a measure of skepticism about the chances of much money being realized, but the people of St. Jude's were willing to give anything a try. The parish hummed. With a tiny budget of only $500 but with a world of good will, the grounds were finally readied for the big day.

'Horses Are Waterproof'

It rained. But people came in great numbers from near and far, and not one of the exhibitors failed to show up. "Horses," remarked one of them as he led his entries to their assigned spot, "are waterproof."

When the show closed late that night, Father Tooher was a tired but jubilantly happy pastor. St. Jude's Horse Show had cleared a neat $3,000. It was a May evening in 1953, and although the profit was well beyond the most sanguine hopes, it was still far short of the $10,000 a year needed by 1955.

Word passed swiftly around the horse circles in the East. "That St. Jude's show at Wynantskill, N.Y., is worth entering," it was agreed. "The people who run it treat a man and his horses right. They know how to make you feel welcome. It's expertly managed and the trophies and prizes are tops. Even the Governor of New York has established the 'Governor's Trophy' for the best

entry." From as far south as Washington and from as far north as Vermont, exhibitors registered for the '54 show. It was to be a two-day gathering that year.

It rained. For two solid days it poured. Despite the damp weather, the spirits of the thousands of visitors remained undampened. When the show closed that Saturday night in May, the net profit had jumped to $5,000.

Still Growing

Last spring's show was the biggest yet. Almost every type of horse was registered: hunters and open jumpers; five-gaited and three-gaited; hackney ponies and Westerns. "We even showed Arabians," said Father Tooher. "And after we had done it here at St. Jude's, Madison Square Garden decided to exhibit that class too."

It was during the '55 show that an exhibitor made a classic remark that has become, in a sense, the motto. "It is a wonderful thing," he said to the pastor, "that a horse can do something so noble as to help build a school for Catholic children."

Financially speaking, '55's meet was to be the crucial year. If the $10,000 goal were indeed attained, the parish's worries would be over. Father's eyes light up as he tells about it now. "Everything worked out perfectly for us that spring. The weather was superb — the exhibitors were enthused — the horses were never better — and the crowd was delighted with the color and the pageantry of the whole affair. Our booths did a terrific business. The show was a smash hit."

When the accounts were finally cast up, St. Jude had ridden in a winner. The net was $11,000.

But Father Tooher is not stopping there. "In '56 we plan a three-day show and hope to make about $15,000. We have the school all right," he went on, "but now we need a gym and a cafeteria for our children. Also, we want to get regular uniforms for our troop of 'St. Jude's Own' riders. These youngsters are as slick a group of 5th-6th grade equestrians as ever mounted a saddle."

This zealous pastor becomes eloquent when he tells about the wholesome interest in horses stirred up by the annual show. "These affairs are for the family," he said. "It is the sort of activity that brings our parishioners together. We have 200 boys and girls who are finding out that horsemanship makes a wonderful sport, and it's not too expensive either. Besides, a kid interested in horses won't use his spare time to get into trouble."

Can Others Do It?

Father Tooher himself owns horses now — six of them —

although he had never ridden before 1951. They are blooded stock and he enters them in other shows to advertise St. Jude's. They have taken numerous ribbons and trophies throughout the East. The pastor has become an accomplished rider, and if quizzed closely he will admit that he can keep up with those 30 years his junior in the 100-mile cross-country "endurance races." His vigor and youthful appearance belie his 58 years.

Father Tooher firmly believes that more parishes could realize the wonderful all-around advantages of a horse show if they once got started. He stresses the need for competent organizers and skilled horsemen — plenty of land in the parish for exhibits and parking — a large and efficient lay committee.

"If you have those basic requirements," declares the priest, "the sky is the limit. It has been truly a God-send to our parish. It is a novel idea for a parish to run a horse show, but that idea has proved itself through the many advantages, financial and otherwise, that have resulted."

Father Tooher affirms that he is ready, willing, and able to furnish all information to anyone who might be interested. "There is no such thing as competition in this horse-show business," he explained. "The more shows the better for all concerned."

When Lt. Col. "Red" Tooher was Chief Chaplain at Hamilton Field, California, during World War II, he never dreamed that one day he would be promoting horse shows. "It only proves," he says, with an Irish twinkle lighting his eyes, "what St. Jude can really do once he gets going. We know that he champions those who fear no odds."

Editorial Comment

A popular Hollywood actor was on the Washington-New York train with two talkative women. They introduced themselves and launched into a discussion of his success, asking questions and offering comments that were annoying to the temperamental star.

As the train entered its last tunnel, the actor raised the back of his hand to his lips and gave it a resounding smack. When the light returned the two women were regarding each other in icy silence.

With great suavity he remarked softly and tenderly, "Ah, ladies, the one regret of my life will be that I shall never know which of you it was that kissed me."

Saintly Priests I Have Known

Winifredus Brett *"The priest who prays stays"*

LATE last night I finally finished reading E. Boyd Barrett's latest book, *A Shepherd Without Sheep.* It is an unusual, well-written, soul-stirring account of the priest who, after leaving his vocation, has returned to it but has not yet at least been restored to the full exercise of his priestly powers. The work presents a most eloquent plea for prayers and assistance on the part of both laity and clergy for the former shepherds in the flock of Christ who for one reason or another have gone astray. Even if the wisdom of its indiscriminate circulation be questioned, there is no doubt that such a volume as this has a place, and certainly the apostolate for straying shepherds which it advocates so ardently cannot be denied by any true Christian.

However, as one reads the author's description of Via Coeli and that "hundreds of priests pass through this 'way of heaven' and return to Christ's harvest fields" (p. 136); and then the long list of names of stray shepherds — a list that one can safely assume is not complete — that the author himself is helping in a most charitable way (p. 133); then one wonders if the casual or untrained reader might not get an erroneous impression of the priesthood and its present state in the United States. And so as I lay in bed mulling the matter over I could not help thinking of some of the unfortunate priests of my own diocese, of my own class. But I also began to think of some of the sterling examples of priestliness that I have witnessed in my less than fifteen years in the priesthood.

I recalled the golden jubilarian pastor under whom I was an assistant for three years — a priest who every morning of his life assisted at the 6:30 and 7:15 Masses before offering his own Mass at eight o'clock. And for those two earlier Masses he sat in the confessional in case anyone wished to come to confession. Every Saturday afternoon and evening he was full time in the confessional. How edifying it was each night to hear him on the second floor leading his sister, the housekeeper, in the rosary and the litany of the Blessed Mother before retiring.

There also came to mind one of the assistants stationed at that same parish, who would never go in or out of the rectory without at least a brief visit to the Blessed Sacrament. When he was transferred the sexton told us that priest made the stations twice every day. There

also came to mind the old Irish pastor I assisted for three years who could not say "no" to any request for financial assistance. If Sacred Scripture is right — and who can doubt it? — that almsgiving extinguishes sin as water does fire, then that pastor will surely have little to satisfy for in purgatory. There is also the priest whom I succeeded in my present position. No day went by, that he did not spend three hours before the Blessed Sacrament, apart from his Mass. It was learned only by accident that this diocesan read the Office of the Blessed Mother as well as the Divine Office every day. After his sudden death it was learned he had given thousands of dollars out of a modest income to various missionaries.

I thought of another priest with whom I was stationed, whom one night because of a long-distance call, I discovered sleeping on the floor. Very much embarrassed he explained he was doing it in reparation for sins and placed me under confidence never to reveal the fact. He still does not know that quite accidentally we learned that he goes to confession twice a week. Nor was he the first priest I learned of sleeping on the floor for penance. While doing graduate studies I learned again accidentally of a prayerful young priest sleeping on the floor. Needless to write, such actions would not necessarily prove sanctity but they are definitely good signs when the priests involved are well-balanced in every way and exceptionally fine men to live with.

Other Saintly Assistants

Then there is the classmate, who spends without fail two hours every morning in church, visits two large city hospitals daily and has tripled the sodality in every parish he has been stationed. He has no idea that his classmates stationed in the same city are constantly hearing of his remarkable generosity out of a very limited income and with a widowed mother to help. Finally, there is the formerly fine golfer ordained just two years ahead of us, whom all the priests who have ever been stationed with him recognize as a saint — and who are in a better position to judge? He is always in church two hours before his Mass. He spends two more hours of every day adoring the Blessed Sacrament. He asked to be transferred from a most desirable parish to work among a downtrodden group. He eats scarcely enough to live; has impoverished himself by his charity; is always willing to take the other priests' place and is the most cheerful man in the house. He has edified every priest who has had the privilege of living with him.

It is true that this is no more than what is expected of a priest, an *alter Christus*. It is

likewise true that this is not a side of the priesthood one likes to divulge or write about. Sanctity is the most difficult thing in the world to measure for it is not essentially of this world. It is doubly difficult to judge in the living. But these just happen to be some cases that have come to my notice in less than fifteen years in the priesthood. Since my acquaintances are, I feel sure, not unique, and other priests throughout our country could multiply similiar examples, they offer proof that the priesthood can be lived to and is being lived to by no small number of American priests, who avail themselves of the grace that is within them through the imposition of hands and recognize that with each temptation, great as they are in this age for the priest, there is made an issue of grace, and that no one has greater or more numerous sources of grace to draw from than the priest, but that the best position in which to receive them is on his knees. Intellectual as well as less talented priests, able organizers as well as inefficient, powerful preachers as well as poor, competent as well as incompetent, administrators, dynamic extroverts as well as shrinking introverts have all had their representatives among the priests who have fallen by the wayside, but there has never yet been a truly prayerful priest known to stray from his flock. Scripture and tradition, experience and example all prove that the priest who prays stays. Thank God there are still a great number of our American priests whose pants are thin at the knees!

Of Note

One hundred years ago, on September 24, St. Ignatius Mission was established in the Bittersweet Valley of Montana. Begun ten years before, by the famous Father Peter DeSmet, it was moved at the request of the Indians—Flatheads, Pend'Oreilles and Kootenais. Its first building, a log cabin, still stands. Less than twelve months later over a thousand Indians of different tribes had made their permanent homes nearby. At the great Council at Hell Gate that year a famous treaty was drawn up between the U. S. Government and the Indians, whereby the original Flathead reservation was set aside for the exclusive use of the Indians, and the Jesuits were entrusted with the duty of educating them. St. Ignatius Mission is a monument to the selfless devotion of these Fathers and Brothers and to that of the Ursuline Sisters who have aided them.

The Pastor Tithed The Monks

A history of tithing under Anglo-American laws

Kenneth R. O'Brien, J.C.D.
Mr. Daniel E. O'Brien, LL.M.

THIS is the narrative of the very first reported case to be found in English-American secular law between Catholic priests, and involving the respective jurisdictions of the church and the state.

The controversy arose in England during the reign of Edward II (1307-1327) and is reported in the Year Books under this title: Trinity Term, 1 Edward II 8 (1308) 5 Anon. The Year Books were books of reports of cases in a regular series from the reign of Edward I (1272-1307), inclusive, to the reign of Henry VIII (1509-1547), which were taken by prothonotaries or chief scribes of the secular courts, at the expense of the crown and published annually.

This particular controversy took place between a "parson," the pastor of a parish, and an abbot of a monastery located within the territorial limits of the parish. The monks had raised a good crop of corn. It was still standing, ready to be harvested, when the pastor, under the then canon and secular law, claimed one-tenth part of this corn as tithes due him for his support. The abbot was slow in delivering to the pastor the portion demanded by the latter. Finally, deciding to wait no longer, the pastor, with a crew of men, entered upon the land of the monastery and segregated what the pastor estimated to be a tenth part of the crop and carried it off. In doing so, some of the hedges of the monastery lands were broken down.

The abbot protested what the pastor had done. He conferred with the pastor to effect a settlement of the dispute. These negotiations were fruitless. The abbot decided to bring legal proceedings against the pastor. He considered which of the two sets of courts he would ask to give him relief, the church courts or the state courts, the bishop's tribunal or the king's tribunal. He knew that the church court had exclusive jurisdiction over spiritual matters and that the state court had exclusive jurisdiction over temporal matters. In other words, the abbot knew his canon law and he was familiar with Bracton's *De Legibus et Consuetudinibus Angliae.*

Then the abbot decided to sue the pastor in the bishop's court and forthwith brought his proceedings in the "Court Chris-

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tian." The law-suit was on. Both parties were assisted by legal counsel. The lawyers for the pastor set up as a defense that the bishop's court did not have jurisdiction over the subject-matter, contending that the litigation was not over a spiritual matter, but very plainly involved a *temporal* matter, the corn. On this ground the priest petitioned for the dismissal of the abbot's suit.

The Pastor Is Upheld

The bishop's court upheld the pastor's contention, ruled against the abbot, holding that the controversy was over a temporal matter and that the "Court Christian" did not have any jurisdiction and dismissed the abbot's complaint, thus apparently prohibiting the abbot from any suit in the bishop's court touching the "lay" chattel.

Thereupon the abbot brought an action of trespass against the pastor in the *secular* courts and it is this case, as reported, with which we are now concerned.

The abbot, by his writ of trespass against the pastor, said "that on a certain day, he, with others unknown, with force and arms, etc., took and carried away his goods, to wit corn, hay, forage, etc., which was there, and broke his hedges."

The attorney for the defendants, "for all except the parson pleaded not guilty, and for the parson not guilty, except as to the corn, he avowed, for that the place which is mentioned in the complaint is within the precinct of the parish of E. And he tells you that this corn is his tithe severed from the nine parts, . . ." (Translation from Selden Society Publications).

On behalf of the pastor, the attorney challenged the jurisdiction of the king's court, contending that the controversy was over tithes, thus over a spiritual matter, (in view of the contention of the attorney for the pastor in the bishop's court that the controversy was over a temporal matter, we see a bit of legal gymnastics, if not intellectual dishonesty), consequently the bishop's court had exclusive jurisdiction and the king's court had no jurisdiction, and therefore proceedings in the latter court should be dismissed, especially because the abbot had brought proceedings in the "Court Christian" where the matter had not been finally terminated.

The king's court, however, ruled that it did have jurisdiction over the subject-matter. The abbot's counsel then entered a plea denying that the corn in question was "tithe" corn severed from "lay" corn. It is implied from the report that the case proceeded to trial on the merits like any other controversy over a temporal subject-matter. The final disposition was not reported. We shall never know whether the pastor

or the abbot won the case. The original file has been misplaced or lost (not an unusual experience even in modern tribunals).

The Writ of King William

Probably in April, 1072, as accurately as we can now determine, 235 years before the above case was reported, William, the Conqueror (1066-1087) issued a momentous writ as to the respective jurisdictions of the spiritual and temporal courts of England. The following is the English translation of this famous writ, as set forth on page 604 of Volume II, *English Historical Documents,* 1042-1189, edited by David C. Douglas and George W. Greenaway, Oxford University Press, 1953:

> William, by the grace of God king of the English, to Ralph Bainard, Geoffrey of Manneville, and Peter of Valognes, and to all his other liegemen in Essex, Hertfordshire and Middlesex greeting. Be it known to you and to all my liegemen who are in England that by the common council and counsel of the archbishops, bishops, abbots, and of all the magnates of my kingdom, I have ordained that the episcopal laws shall be amended, because before my time these were not properly administered in England according to the precepts of the holy canons. Wherefore I order, and by my royal authority I command, that no bishop or archdeacon shall henceforth hold pleas relating to the episcopal laws in the hundred court; nor shall they bring to the judgment of secular men any matter which concerns the rule of souls; but anyone cited under the episcopal laws in respect of any plea of crime shall come to the place which the bishop shall choose and name, and there he shall plead his case, or answer for his crime. He shall not be tried according to the law of the hundred court, but he shall submit to the justice of God and his bishop in accordance with the canons and the episcopal laws. Moreover, if anyone, puffed up with pride, shall refuse to come to the bishop's court, he shall be summoned three times, and if, after this, he shall still fail to appear, he shall be excommunicated; and if the strength and justice of the king and his sheriff shall be needed to carry this into effect, this support will be forthcoming. Anyone failing to appear at the bishop's court after one summons shall pay the appropriate penalty according to episcopal law. By virtue of my authority I also forbid any sheriff or reeve or official of the king or any layman to interfere with the laws which pertain to the bishop; nor in these cases shall any layman bring another man to justice until the judgment of the bishop has been given. Judgment shall not be given except at the seat of the bishop or in some place that the bishop shall appoint for this purpose.

Bracton, whom we have previously mentioned, was born in

the reign of King John (1199-1216) and lived until about four years before the reign of Henry III (1216-1272). He gives us a clear conception of the meaning of the charters and writs of the early English kings. In 1245 he was a justice in eyre. From then until about 1267 he was active as a judge of the secular courts, on missions with Henry III, and was also engaged in church matters, being a member of the Cathedral chapters at Wells and at Exeter for some time before his death. He was one of those rare legal experts who are skilled in both secular and canon law.

In the first half of the thirteenth century, in his *De Legibus et Consuetudinibus Angliae,* Bracton set forth the common boundary of the field of general jurisdiction of the Church and of the field of general jurisdiction of the State — legislative, judicial, and executive — in the following terms:

"Ad papam et ad sacerdotium spiritualia sunt, ad regem vero et ad regnum ea quae quidem pertinent ea quae sunt temporalia . . ." (fol. 417 b).

As to the respective jurisdictions of the Church courts and the State courts, Bracton wrote:

". . . quod pertineat ad forum ecclesiasticum, sicut in causis spiritualibus vel spiritualitati annexis, . . . " (fol. 401 b).

What Bracton wrote in the thirteenth century as to the jurisdiction of the courts of the Catholic Church may now be compared with the claim of the Catholic Church in its Codex Iuris Canonici, promulgated in 1917 and made effective on and after May 19, 1918:

Bracton (fol. 401 b): " . . . quod pertineat ad forum ecclesiasticum, sicut in causis spiritualibus vel spiritualitati annexis . . . "

Codex Iuris Canonici, can. 1553, 1: "Ecclesia iure proprio et exclusivo cognoscit 1. De causis quae respiciunt res spirituales et spiritualibus annexas; . . . "

In North America

Now moving to the North American continent and to modern times, we find that on April 27, 1840, upon the petition of the Mexican government a new diocese was created out of the territory comprising Upper and Lower California. Francisco Garcia Diego, member of the Order of St. Francis, was named bishop. It was a poor diocese, not capable of being maintained on a high standard from the voluntary contributions of the faithful therein. So Bishop Diego decided to install a system of tithes. Father Zepherin Engelhardt, O.F.M., in his work, *The Missions And Missionaries of California,* vol. IV, says, in regard to this policy:

"The Bishop, however, resolved to make the experiment, . . . and issued his Pastoral of February 4th . . . The instruct-

ion to pay the tithes to the nearest pastor seems to have resulted in failure. . . .

"After trying a whole year to make both ends meet, . . . the Bishop . . . finally determined to appoint three collectors general in order to secure the diezmos . . . from the people of the diocese.

"The proceeds from the tithes were so small and the collectors-general encountered such obstacles that they resigned. The disagreeable task then again fell to the lot of the priests in charge of the white settlers. These ecclesiastical collectors fared scarcely any better than the laymen. . . . "

History does not record that any of the upper and lower California priests adopted "self-help" to collect the tithes as did the parson of the parish of E. in England. The territory comprising Upper California was ceded to the United States in 1848. At the first synod of California, held on March 19 to 23, 1852, it was decided to discontinue tithes, as such.

In the United States, tithes as "the tenth part of the increase arising from the profits of land and stock, allotted to the clergy for their support or devoted to religious or charitable uses" are not now, and never have been (except, perhaps, as to this limited extent in California) spiritual matters recognized by canon law in legal controversies as within the jurisdiction of the church courts. In English speaking countries, generally, in so far as Catholics are concerned, the clergy do not receive tithes as the source of their support.

In the first days of the Christian Church the support of its ministers was supplied by the spontaneous offerings of the faithful. In the course of time it became necessary for the Church to enact laws that would adequately ensure the decent support of the clergy. The payment of tithes was adopted from the Old Law. The earliest positive legislation on tithes appears, according to the Catholic Encyclopedia, in a letter of the bishops who assembled at Tours in 567 and in the canons of the Council of Macon in 585. Subsequently, payment of tithes was made obligatory by Church laws in all the countries of Christendom. Before the Norman Conquest by William the Conqueror, the Saxons had recognized the validity of the payment of the tithe. We find the first mention of the tithe in the English *secular* law in the Statute of Westminster of 1285. The tithe, at first, was payable to the bishop. Later, however, the right to the tithe passed to the parish priest. Such was the law when the pastor seized the abbot's corn for his tithe.

In the United States, today, the clergy depend on the voluntary contributions of the faithful for their support.

My Nomadic Breviary

John P. Connolly

They do get lost . . .

I HAVE no doubt that I am not the first priest who suddenly realized to his great dismay and utter disgust with his own absent-mindedness that he has lost his breviary. Usually, of course, the tragedy happens in the most disconcerting circumstances imaginable, for instance when one finds himself newly ensconced in a hotel in a strange city. A quite regular companion fact is to realize that you have only finished half of the day's Office. So you find yourself ringing the doorbell of the nearest rectory, hoping that you will find some kindly, understanding priest. With a smile well-clothed with embarrassment you explain your predicament and ask if there's an old unused breviary which you could borrow.

I presume that many priests could tell interesting tales of the peregrinations of their breviaries. I know and never fail to enjoy (in retrospect only!) the stories of solo trips my own breviary tells.

The least exciting story is the most modern. Only the other day I arrived at La Guardia Airfield in New York. In order to save a few nickels I took the Carey Airport Bus into the Big City. I took my breviary out of my briefcase so that I might finish the day's official prayers. But the eternal fascination of Queens' streets and faces and Manhattan's skyscrapers commanded my attention betwixt La Guardia Airfield and 33rd Street and 7th Avenue, Manhattan. Coat and collar off, face washed, I turned on the television set and lay back on the comfortable bed of the hotel and relaxed. Next a few 'phone calls to some old priest-friends and I found myself the quick recipient of ancient, ever-new New York hospitality.

The first item was an invitation to dinner that very evening. So I jumped up, refreshed, turned off the infernal machine and looked in my briefcase for my breviary. It wasn't there! I looked again and again, as though perhaps it might be hiding in some small corner! "Niente sapone!" I fought to keep from losing my good humor. Where was the blessed thing? I knew that I had been reading the book on the 'plane on the way down from Boston. I was positive that I had put it in my briefcase when I had discontinued my reading. I finally was forced to the conclusion that though I could not recall having done so I must have taken the breviary out while on Mr. Carey's bus and then forgot it in my absorption with the

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The writer is a San Francisco priest.

Melting Pot of the Nations (especially three). To run to the happy, quick ending of this latest meandering of my breviary I was easily able to convince the girl at Mr. Carey's Lost and Found Department that the black prayerbook was mine. So with many thanks I tucked the errant thing under my arm and walked away, resolved to put my name and address on one of the blank first pages immediately — which I haven't done yet.

Adventure in Boston

Then there was the time a couple of years ago when I lost my friend on the way to Boston. We had been traveling together on an Eastern Airlines 'plane from the City of Brotherly Love. There had been some conversation between us when my friend decided that he'd lie down on the upper berth. When we came to Boston I got off the 'plane, but my friend did not. It was only the next morning when I awoke in an oft-visited and always hospitable rectory in a suburb of the Bean City that I realized that I had lost my companion. This time it cost me quite a bit of trouble to be reunited with my friend. There was some correspondence with the Boston Office and then with the Main Office of Eastern Airlines in Atlanta, Georgia. First reports were discouraging.

Then one day a few weeks after I had returned to the Queen City of the United States, San Francisco, my friend walked in accompanied by a friendly postman. It seems that an airlines stewardess finally located my Rip Van Winkle friend after he had already slept away a good chunk of his life in a cozy corner of the upper coat and hat rack of an Eastern Airlines plane. And he had shown no disposition to get up when he was found, either. "Gratias agimus Eastern Airlines" (dative case).

'Magnum Mysterium'

"But," you will say, "I can easily top those episodes." O.K. Then try this one. Magnum mysterium: I had left my aunt's convent in Fort Lee, New Jersey on the Number 10 Bus. I got off on the other side of the Washington Bridge and took the Subway to downtown Manhattan. A taxi then took me to the railway station where I was to board a train for Boston. (This was back in the dear days thirteen years ago when I was a graduate student at Catholic University in Washington and near-broke all the time. Even the couple of dollars saving between train and 'plane fares meant something very real in those days.) While waiting for the train I decided to read a little breviary. Only there wasn't any breviary!

For the life of me I couldn't recall what I had done with that book, where I had left it. The only thing I was quite sure of was that I had it with me

when I left Fort Lee. I was determined to try to find that breviary, because I was quite sure that it wouldn't find me. I did have my name in it, but nary an address. But it takes a kind and a knowing soul to think of turning such a book in to a rectory.

When I got back to Washington a few holidays later I wrote everywhere I could think: to the subway system, to the New York Police, to the railway station. After all I figured (fere ex necessitate) that a few postage stamps were cheaper than a new breviary. Interea et quotidie I was bothering my friends for a loan of their book. But all I got back was a group of courteous "Sorry, Sir" letters. So I finally had to do the inevitable. That's how come I've got an odd "pars hiemalis" in my bookcase now.

But this is not the end of the story. A little over a year after the fateful day I rode the bus and subway and taxi I received a package and a letter. The package was my long-lost breviary in perfect condition. The letter was from a man who identified himself as a policeman. He wrote simply that he had come across the book and had noticed a name and a New York address written on a flyleaf. (I had scribbled the home address of a New York priest-friend in the book one day when he had invited me to visit his home during the holidays.) He had looked up the person in the telephone book and the priest's mother identified the breviary as belonging to Yours Truly. I often wonder what roads my breviary traveled during that year, what inns it stayed in, and how it came into the hands of a policeman!

In Europe

"Servasti vinum bonum usque ad huc." I was a brand new priest and I was on my way home from the Eternal City. A classmate and I were traveling together as far as Paris. We broke our trip at Marseilles. It was very late when we left the third-class compartment of our train and stepped into the dilapidated station. We took a room in the first respectable-looking hotel we could find. I'm afraid I wouldn't be so trusting anymore!

Like a good young levite I reached for my breviary the first thing the next morning, only to find to my horror that it was nowhere to be found. Miseremini! You can imagine the terrifying thought that crowded into my mind: How was I going to fulfill my obligation after my friend would leave me? In hope and expectation we went to the station and spoke to the first official-looking railroad employe we could find. I always marvel now how we made him understand my complex little problem. My French is *quelque chose de magnifique* in spite of my ori-

ginal Sulpician training for eight years.

At any rate we were told that the train we had been on the night before had Paris as its destination. Articles left on the train would only be picked up at the end of the trip. They would be turned in at Paris. So we were instructed to go to the station-master there. Because we were stopping at Lourdes for a couple of days I concocted a postcard in my most elegant French, informing Monsieur le Station-master of my loss and of my hope. Arrived in Paris we found the Station-master and no breviary. Alas, I kissed my breviary good-bye in absentia and went in search of a substitute.

Thank the Good Lord, I found a religious goods store. A verbal struggle finally produced a small, ill-arranged, hopeless, precious breviary. Off I went, a number of francs the lighter, to England, thence to a very dear spot in County Limerick, Ireland where I spent some days with relatives of my mother. Then I went to another grand corner of dear old Ireland, near Bantry Bay in West Cork. My black-shawled aunt and step-grandmother and black-suited grandfather greeted the soggoth aroon with the joy that only people with the Faith can greet a new priest who is also a relative. There was another there to greet me, too: my breviary!

How did it get there? A letter told the story. I don't have the letter any longer but I'll never forget its contents. It went something like this: "Reverend and dear Sir: When my son boarded a train a few days ago at Marseilles he obviously took the compartment which you had occupied because he found there your Mass book. He felt that if he turned it in to the French railway officials you might never get it back. He decided instead to bring it home here to England with him and to send it to your relatives' address in Ireland. There was an unmailed postcard in the book with this Irish address. I hope your book will reach you safely." And the letter was signed "Reverend Mr. So-and-so."

It is a long 'plane ride from Chicago to San Francisco so I thought I'd while away the time writing the Illiad of my breviary. No doubt it will remind you of your own breviary's strange, always distressing, oft humorous meanderings.

A man is poor not because he has nothing, but because he does nothing.

code and cult

Joseph F. Marbach, J.C.D.

A priest of this diocese asks me if there is anything illegal about his entering a little company to be made up of another priest and a layman of unimpeachable integrity to buy some property which the layman cannot presently afford to buy alone. The property allegedly is a "steal" and will be held for several years (probably) as an investment. It will in all likelihood not be improved or cut up into lots; but would the possible improvements, etc., change the case?

If this real estate "buy" is such an obvious "steal" it would seem more priest-like to tell some worthy parishioner about it and let him decide to enter it or not. No matter how secret the "deal" is now, it will eventually become public and cause some scandal. But most of all, buying and selling real estate for profit brings an automatic excommunication.

This proposition comes under the definition of "business" and so is forbidden to priests. Canon 142 forbids clerics to engage in any business either personally or through others. Canon 2380 said the local Ordinary should inflict some appropriate penalty, but Pius XII changed Canon 2380 so that the penalty is now very specific — the Pope decreed that any business venture would bring to the cleric a latae sententiae excommunication especially reserved to the Holy See, and also, if the particular case warrants it, the penalty of degradation. It is also worthy to note that the Pope said that superiors who fail to prevent such business ventures should be deprived of their office—*Acta Apostolicae Sedis,* XLII (1950), 330. Cf. Bouscaren, *Digest,* III, 69.

The decree of Pope Pius XII of March 22, 1950, through the Sacred Congregation of the Council, did not change Canon 142, nor explain it in detail, but rather it changed Canon 2380. Canon 2380 had stated that the Ordinary should punish violators of Canon 142 "congruis poenis" but it had not specified any penalty; the new decree changed Canon 2380 so that any violation of Canon 142 brings with it an ipso facto excommunication speciali modo reserved to the Holy See and also suggested degradation if the violation warranted such a penalty.

This is not a Canon Law problem about a marriage case, but I have an important question. I'm trying to find the former husband of one of my parishioners. Do you have any suggestions as to how to find a missing person?

It is true that often marriage cases involve more detective work that Canon Law, in an effort to find the necessary proofs and the necessary witnesses. One good source of information is the State Bureau of Motor Vehicles of the state where the man is thought to be. Thus, if the man was last known to be in South Carolina, you could write to the State Bureau of Motor Vehicles at Columbia, South Carolina, giving the full name of the person and his approximate age. Since these are public records, the information is usually given.

If no one has any idea where the man is, you or they could start the letters going gradually to each state capital.

The Social Security Board in Washington, D. C., has a record of every employee in the country — but this agency will not reveal any addresses.

If the person has ever been in prison, the wife could write to the Federal Bureau of Investigation, Washington, D. C. They will honor a letter coming from a wife or other close relative.

Other sources of information are the city directories, telephone directories, unions, insurance companies, utility companies.

If he had been in the service, the wife could write to the branch of his service in Washington, D. C., asking them to check their records for his last known address. She should give his full name and if possible his serial number (which might be found in some cases on their marriage license).

Here in our missions in Formosa we enjoy the contact with the USA we have in THE PRIEST. *We want to ask about the marriages on the mainland of those poor people who have no priests. Does Canon 1098 take care of their marriages (just before two witnesses) whether Catholics marry Catholics, or Catholics marry pagans?*

Yes. Fortunately, Canon 1098 is very broad. If there is no priest available for the next 30 days on the mainland of China, the parties marry validly before two witnesses. Enough authors hold that the impediment of disparity of cult would disappear because the natural right to marry takes superiority.

Thus, in China, Vietnam, Ukraine — in all countries where the priests are dead or in hiding or in exile, the natural right to marry comes to the fore.

You will recall the "catch-all" Canon 209 which supplies jurisdiction in cases of error of jurisdiction; we may say that conversely Canon 1098 dispenses from jurisdiction. There are many rules about entering marriage, but when it is impossible to observe them, the natural law is the only guide.

You may wish to obtain Fr. Fus's dissertation, "The Extraordinary Form of Marriage According to Canon 1098," published by the Catholic University of America Press in 1954; Fr. Fus (p.156) mentions a case such as the one you propose.

A Catholic wife and non-Catholic husband in my parish have been married for about 20 years. They have four children. The man has been a Mason for many years—even for some years before the marriage (they were properly married). The last five years or so he hasn't attended Masonic meetings. He desires to be a Catholic but wonders if he can keep a passive membership in the Masons because if he dropped his membership entirely, his wife and children would lose the insurance benefits coming from his dues over many years. Any possibility?

The procedure is to ask your chancery to write a letter to the Apostolic Delegate explaining the case. Some investigations will be made and every possible consideration will be given. As usual, it would be best to give the man a cautious answer now until you receive the decision of the Apostolic Delegate.

Ayrinhac-Lydon report the following: "Asked whether members of the three condemned societies, the Odd Fellows, the Sons of Temperance, and the Knights of Pythias, might be dispensed from withdrawing formally and permitted to continue paying their dues, the Holy Office answered, January 19, 1896, that by way of exception, they might, on the following conditions: (1) that they had joined the society in good faith before knowing that it was condemned; (2) that no scandal result therefrom or that it be removed by declaring that the only reason for retaining membership is not to incur material losses; and meanwhile all communication with the sect be avoided and the meetings be not attended; (3) that it be impossible to withdraw without grave loss; (4) that there be no danger of perversion for the party himself or his family, particularly in case of sickness or of death, nor danger of non-Catholic funeral. It was added that, in order to secure uniformity of practice, all such cases should be referred to the Apostolic Delegate."—*Penal Legislation* (Benziger Brothers, 1936), p. 200.

If foreign-born families learn English, may they join the territorial parish, or must they stay in the national parish to which they belong by reason of their language-group?

The main principles seem to be:

1. The adults who learn English may stay with the national parish or join the territorial parish. The choice is up to them.

2. No pastor can determine which of this group belongs to him. The national pastor cannot insist they stay with him nor can the territorial pastor refuse to take care of them.

3. Children under 21 have to follow what their parents do.

4. Those under 21 who marry are emancipated and are free to make their own choice.

5. The wife may stay in her national parish, or is free to join the territorial parish of her husband.

For a complete study of the question of national parishes in this country, you may care to secure the dissertation of the late beloved Father Ciesluk, "National Parishes in the United States," Catholic University of America Press, 1944.

A young priest friend is tormented by the thought that an occult sin before ordination (mentioned as rendering Orders illicit) is making all his actions in the ministry illict. He has consulted a canonist who tells him he need not move this into the external forum. But if it became necessary for his peace of mind to approach the Bishop for a dispensation or whatever is indicated (perhaps sacramental absolution would be enough), would the petition be drawn up in favor of "Titus quidam" or would his name have to be revealed to the Chancery?

There is no need of a dispensation as the impediment of *infamia facti* does not exist in this case. A past secret unfortunate moral defection is not the object of the law. The law strives to protect the reputation of the priesthood and prohibits the reception of orders by anyone who has an evil reputation, to be judged by the Ordinary. Once the Ordinary passes a judgment the infamy of fact becomes the canonical infamy of fact of Canon 9877.

Cf. Msgr. Vogelpohl's excellent dissertation "The Simple Impediments to Holy Orders," Catholic University, 1945, pp. 143-164; also Noldin-Schmidt, *De Sacramentis* (1938), p. 505.

A pastor is called to a dying parishioner who has been taken to a hospital in a neighboring parish. Can that pastor confirm this dying man validly and/or licitly in that hospital, or must he get the pastor of that place to confirm the man? Since the man is a parishioner of the pastor first mentioned and "resides in the territory" of the pastor first mentioned, would he not still be a subject for valid confirmation—at least valid and with presumed permission of the local pastor licit too? Otherwise does it not seem that the pastor is in the anomalous position of being required to administer a Sacrament to his parishioner which he is not able to give in such a circumstance? It is understood of course that the parishioner is in the hospital in another parish only

temporarily . . . moved there right after an accident let us say . . .

A pastor can validly and licitly confirm in only his own territory. The person need not be a parishioner, but must be in a danger of death and actually within the limits of the parish.

The decree of the Sacred Congregation of Sacraments of September 14, 1946, stated: "2. Praefati ministri Confirmationem valide et licite conferre valent per se ipsi, personaliter, fidelibus tantummodo in proprio territorio degentibus. . . Si huiusmodi mandati limites iidem ministri praetergrediantur, probe sciant se perperam agere et sacramentum nullum conficere . . ." — *Acta Apostolicae Sedis,* XXXVIII (1946), 352.

May I give Extreme Unction to an old person who seems feeble even though he may not be called "sick" or "in danger of death" as we usually phrase it?

Canon 940 allows you to anoint such an old person who is feeble, if you judge that there is some danger of death. For example, one of your First Friday communion-call patients may seem to be growing more feeble, even though not actually sick.

Nisi Dominus . . .

It has become a commonplace to confess the secondary importance of material resources in the long-range defense and preservation of the divine and humane values which mingle to constitute civilization. The bishops, in their pastoral quoted above, remind us: "Material strength is necessary, of course, and its proper organization and disposition are of immediate urgency. But material strength, like physical vision, is not enough. . . "The true strength of a Christian nation is in the power of God which outweighs all force of arms."

Lebanon's thoughtful representative at the UN made a like point with telling effect in the debate on atomic energy. He called upon his hearers to understand early and well that humanity will ultimately cast its lot not with the nation or alliance of nations which has the greatest stockpiles of material resources, but with those who themselves possess in greatest degree and are prepared to share with others those treasures of the mind and soul which add up to the spiritual life of a people. It is a modern statement of the ancient wisdom of the psalmist: *Nisi Dominus. . .*

Bishop John J. Wright in *Spiritual Life.*

BOOK REVIEWS

The Splendour Of The Church

by Henri de Lubac, S.J.,

Sheed and Ward, $3.50, pp. 289.

IN this second edition of **The Splendour of the Church** Father de Lubac of the Jesuit province of Lyons and professor of theology in that province's scholasticate for over a quarter of a century, adds little to the first. In one or two places he makes further precisions, additional citations of traditional texts or documents of the *magisterium,* or adds developments aimed at getting a closer view of the historical process or linguistic fact.

The mystery of the Church, which is the subject of the book, is discussed in the first chapter. She is the permanent witness of Christ and the messenger of the living God. De Lubac feels that the Church is the contemporary mystery that is finally coming into its own as far as theological study is concerned. His contribution is a sustained returning to the data of faith, the documents of the Church, but with a deep penetration of their meaning.

Having laid out the dimensions of the Church in time and place in chapter two he then proceeds to discuss a distinction fundamental to this mystery. Such distinctions as visible and invisible, as body and soul have been introduced into ecclesiology to solve problems. De Lubac suggests that the ancient distinction based on the meaning of the word Church, i.e. of congregation, into passive and active, into becoming and consummation, solves all the problems of ecclesiology more neatly and more in conformity with tradition.

In chapter four he points out that it is in the Eucharist that the mysterious essence of the Church receives its perfect expression, and likewise it is in the Church's catholic unity that the significance, the fruit and the effective results of the Eucharist are to be found.

In chapters five, seven and eight the author treats of the mission of the Church in the world, obedience to the Church, and temptations concerning the Church. He obviously has in mind contemporary problems in his own country. He sees the Church as the world reconciled, as co-extensive with human history; he sees the ideal response to Mother Church as enthusiastic obedience, as joyous submission. The three temptations concerning the Church are the tendency to identify the cause of the Church with one's own cause, the tendency to be critical, and the tendency to be supercilious.

In his final and longest chapter Father de Lubac points out that the objections of the reformers in the sixteenth century to the Church and to Our Lady were identical. Catholic faith regarding Our Lady sums up symbolically, in its special case, the doctrine of human co-operation in the Re-

demption, and thus provides the synthesis, or matrix concept, as it were, of the dogma of the Church.

Most of the material in this book was originally given in conference form to clerics and is here presented as a meditative attempt. In reading it a cleric cannot help but get any number of new ideas and insights. Being meditative, however, the book does not outline easily. And as is typical with French books, the indefinite pronoun with long-lost antecedents abounds. In other words, it makes difficult but profitable reading.
— John Fearon, O.P., Los Angeles

St. John Fisher

by E. E. Reynolds

P. J. Kenedy and Sons, New York, 1956

OUR training in Rubrics has made us loath to mention Peter without Paul. And in history, whenever we say "More," we make the commemoration, at least in our minds, of Fisher. We are not at all surprised then to discover that Mr. Reynolds, having delighted us with his life of Thomas More, now adds his companion volume on John Fisher, for the research entailed in the one, would naturally tempt him strongly to try his pen at the other. Yet, as we are all aware, some temptations must be resisted. The Moromaniacs among us will argue cogently that it should be impossible to produce a book about Thomas More that would not be excellent, so tremendous is the warmth of the man, so intimate and complete the documentation of that warmth as it pervaded and influenced the course of his life.

But we cannot even begin to apply the same arguments in the case of John Fisher. Where we find in More a sparkling wit enhanced by the urbanity of the born Londoner and the inevitable accessibility of the father of a large and engaging family, we find in Fisher the dour remoteness of a strongly-principled and sharply outspoken Yorkshireman. He lacked, almost of necessity, the radiant warmth of More. Even had he had it, we would not have the full benefit of it, for John Fisher had no "son Roper" nearby, with faithful memory and affectionate pen.

With these prenotes clearly in mind, we can take up "St. John Fisher," and we can read and enjoy it. Mr. Reynold's style makes for enjoyable reading and yet we are still always aware that this a definitive, authoritative opus, well annotated, and with particular reference to the latest source material. From this point of view it has the advantage of filling a very definite need, since we have had till now only Father Bridgett's "Life" of 1888, a volume which has been rendered obsolete by the researches which have been made in areas either neglected or unavailable to him.

In presenting John Fisher's early life we feel that Mr. Reynolds was most beset by the difficulties we have mentioned. We are given fact after fact, accurate enough perhaps, but to which the author has joined speculation, which after all is somewhat gratuitous. Only when we arrive at the point of the "King's Great Matter," does the tempo quicken and here the gray

narrative acquires touches of color as the personalities involved come into conflict.

We have wondered how it was that of all the Bishops of the realm only John Fisher stood for the Pope against the King. In this book Mr. Reynolds has helped us find the answer to that question by his fine delineation of the character of the Bishop of Rochester. The very stubbornness and fixity of purpose which kept John Fisher aloof and perhaps unloved, served unquestionably in helping him to make his choice and cleave to it. We are grateful to Mr. Reynolds for helping us understand this. It makes his book a valuable addition to our libraries.—Edward P. Hauck, New York.

Moscow Was My Parish

by

Rev. Georges Bissonnette, A.A.

McGraw-Hill, New York, 1956, $3.95

FATHER Bissonnette has written an important book. It is a book that priests will find fascinating. The author is a scholar — he was trained at Fordham's famous Institute of Contemporary Russian Affairs, and was its first graduate. He also writes well and has an engaging sense of humor.

The book is important because the view-point of an informed scholarly priest on Russia is important. Circumstances put this priest scholar in Moscow and permitted him to move about the vast interior of Russia with some freedom. So a citizen of the great free political opponent of Soviet Russia who is at the same time a trained spiritual soldier of her greatest ideological opponent was able to get the feel of the strange and frightening land.

Fortunately for us he was able not only to preceive and sense, but he is also able to communicate.

Father Bissonnette is a good normal priest and the details of his special problem and his attempts at solution are very, very interesting to another priest. He was able to accommodate himself very well and was evidently quite resourceful. He had to be. The foreign colony itself is a difficult pastoral problem. Its population changed. There were 13 different nationalities to be ministered to. There was boredom to be fought. Education of children in religion had to be managed for Catholic and Protestant. Domestic details were difficult. Constant care was necessary for decent and proper liturgical observance.

The travels taken within Russia are especially fascinating. Any account of that forbidden continent fascinates, but this account of a priest scholar cannot be topped for interest.

How the Orthodox shrines and holy places survive. The state of religion among young and old. Church buildings. Campaigns against religion and their success and failure. All these have been discussed before, but Father Bissonnette brings a freshness of an approach that gives clearer understanding.

I personally was most fascinated by his observations as a result of

his travels in the fabled "realms of gold," Central Asia. The land of Tamurlane and Ghengis Khan. Tashkent, Bakhara, Samarkand . . . This is Moslem territory. How have the sons of the prophet and their religion fared under Soviet irreligion? Not well, is the answer. Not even so well as Christianity.

Let me quote from the book: "People often ask me if religion is still alive in the Soviet Union. My answer is yes. The very attitude of the government is proof of that. A government does not dedicate itself to the abolition of a dead religion." Elsewhere Father Bissonnette says that he would be more confident of the future of religion in Russia if a few more young people were in evidence on the pilgrimages and at the services. But 20 years ago it was said that the young were lost. The middle-aged pilgrims of today were young 20 years ago. The youth of today is still not lost.

This is a good book. Tolerant, gentle, sad, laughing, it breaths love and not hate, and it helps us to understand that the Russians are people with souls. They can be touched by the Holy Ghost who still broods over the bent earth of Russia. — Charles Owen Rice, Natrona, Pa.

Symbols Of Christ

by Damasus Winzen, O.S.B.

Kenedy and Sons, New York, 104 pp., $2.50

THIS is a scholarly little volume in which each of the symbols of Christ is given a strictly scriptural interpretation. There are ten Old Testament symbols so interpreted: the Seal of the Living God; the Tree of Life; the Holy Mountain; the Burning Bush; the Brazen Serpent; the Star of Jacob; the Rod of Jesse; the Key of David; the Cornerstone; the Sun of Justice. And ten New Testament Symbols: the Lamb of God; the Door; the Lamp; the Fountain of Life; the True Vine; the Grain of Wheat; the Bread of Life; the Precious Pearl; Fish of the Living; Alpha and Omega. The Notes are gathered together at the end of the book and the drawings, classical in their simplicity, are by William V. Cladek.

It is a book that leads the priest on in studious, meditative reading. A paragraph from page 41 will give some idea of how the symbols are explained: "Of all the symbols of Christ in the Old Testament the Brazen Serpent certainly is the most 'shocking' one. The serpent, symbol of sin and of Satan (cf. Gen. 3:1; Apoc. 12:9), a picture of Christ! But seen in the light of the crucified Saviour the mysterious sign reveals its meaning. On the cross 'He who knew no sin was made sin for us, so that in him we might be made the justice of God' (II Cor. 5:21). Not a real serpent, but the brazen *likeness* of it was lifted up in the desert. So did Christ come in the *likeness* of sinful flesh (Rom. 8:3), taking upon himself the pains of sin, without sin (Heb. 4:15). As the serpent was lifted up on the pole, so he was lifted up on the cross, and as the likeness of the serpent was made of metal as a lasting memorial, so did the death of the Savior become a lasting

memorial in the Holy Sacrifice of the Mass."

A valuable addition to any library. — W. Herbst, S.D.S., Lanham, Md.

Mary Communes with the Saints

By Raphael Brown

The Grail, St. Meinrad, Ind., pp. 147, $2.25

RAPHAEL Brown, the well known author of *The Life of Mary as Seen by the Mystics,* and other works, has given us an interesting set of narratives of the extraordinary interventions of Mary in the lives of seventeen Saints.

The author, in a brief foreword, tells us that this book is "based on research in the most authoritative and scholarly biographical sources which the writer was able to find." To check the authenticity of so many visions would be a formidable task indeed, especially since the author does not give any further indication of his sources. Hence this reviewer must confess himself incompetent to comment on the authenticity of most of the visions described herein, although he can add that he does not happen to be able to disprove any of them, and has seen elsewhere sufficient evidence for the historicity of many of them.

We must, however, express regret that this good book contains an unfortunate slip, which occurs in two places. On p. 68 we read: "Catherine [of Siena] was so utterly devoted to her Savior that He is the center of nearly all her many mystical experiences and *consequently* His humble Mother plays only a very modest part in the life of this Spouse of her Divine Son"; and similarly on p. 115"': She [St. Teresa of Avila] was one of those apostolic souls, like Catherine of Siena, whose devotion to Jesus Christ was so intense and whose mystical union with Him was so intimate that the Blessed Virgin *inevitably* seems to have played only a humble minor role in their lives." (italics added.)

These statements are regrettable, for they seem to imply that if a soul is especially devoted to Christ, it will "consequently" and "inevitably" relegate Mary to the background, and that she will not have much to do with them. There is no competition between Christ and Mary. For a long time now the Popes have been stressing the inseparable union of Jesus and Mary, e.g., Pope Pius XII speaks of her as "always most intimately united with her Son" (AAS 35.247) and St. Pius X wrote (AAS 36.451): "For who does not know that there is no more certain and easy way than Mary to unite all with Christ . . . ?"

In order to see the situation precisely, let us recall the distinction between extraordinary favors, such as visions (*gratiae gratis datae*) and the order of graces that make one holy and pleasing to God (*gratia gratum faciens*). If the author refers merely to the former class, we can admit that often, *de facto,* it is our Lord who most frequently appears to certain souls, while to others, Mary comes

more often. Yet we must insist that the frequency of visions of Our Lord does not "inevitably" and "consequently" mean that Mary must play only "a very modest part" even in the realm of visions. Still less would such a consequence follow in the rest of the life of any soul, in the order of *gratia gratum faciens*. For Mary is the Mediatrix of ALL graces.

In this order of grace, we admit that there are legitimate, even providential varieties of spiritual attractions found in different souls. Yet, in *all*, devotion to Mary *inevitably grows* together with devotion to Our Lord, even though in some persons Marian devotion takes a much more constantly conscious, explicit, intimate form than it does in others (cf. St. Louis de Montfort, *True Devotion* 152). Perhaps the author had some such thoughts as these in mind. But it is to be hoped that in future editions he will either omit the misleading sentences quoted above, or will modify them so as to avoid all danger.

In other respects, the book is thoroughly interesting and very well written. The author possesses in a high degree the ability to tell a story in a fascinating way. Of course, not all readers are equally attracted by vision narratives. Yet for many, provided they take care to avoid giving an undue place in their spiritual lives to such accounts, these narratives can serve as a pleasant and useful spiritual stimulus. — Wm. G. Most, Loras College, Dubuque.

The Religious Vocation

by Canon Jacques Leclercq

P. J. Kenedy & Sons, N. Y., 1955

PROSPECTIVE readers of this English translation of a French work printed in Ireland and now published in the United States who are not immediately discouraged by the small, close type of its printed page (and all too many typographical errors) may soon give it up because of the confusion that arises at the outset and remains unresolved.

In the introduction Canon Leclercq points out that the word "religious" may be used in a general sense to indicate every man who professes religion; or in the restricted canonical sense; or, finally, in a spiritual sense as applied to "a fundamental Christian attitude . . . a special vocation in response to a special call from Christ . . ." It is this meaning which the term is meant to have here, for the author states that "the religious vocation in its pure state, that of a personal consecration to God, can be found outside any specific group." He includes "the priest and the teaching religious, the nursing-sister and the consecrated laity s c a t t e r e d throughout their professions. Indeed, he must mean this since he maintains that "the religious life owes its birth to a spontaneous impulse of the Christian conscience," not precisely to the specific counsels given by Christ.

Yet for much of the book he writes of that religious vocation which of its nature demands the vows of poverty, chastity and obed-

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ience. But then again, he speaks of two possible roads to the perfection expected of all Christians—marriage and the religious vocation. And surely he does not mean to say that every Christian is required either to marry or to become a religious in the canonical sense.

The reader's exasperation is apt be increased by the hint of what might have come from the pen of one capable of this pungent description of certain religious past forty: "They have become old bachelors who from the human point of view are virtuous and who are sometimes conscientious workers, whom, however, nobody would regard as men of God"; capable of appreciating the danger of spiritual stagnation resulting from a failure to see the need for change in the application of changeless principles.

Some of the difficulties referred to as peculiar to "our day" are hardly new: the eagerness for activity on the part of youth; the shirking of responsibility by most people. Conflicts are found where none exists, such as between the apostolate and the religious life, a problem which the author calls "in theory . . . insoluble," although he proceeds to solve it.

Some statements are unintelligible. After quoting our Holy Father to the effect that divine law does not place one form of the clergy before the other, Canon Leclercq comments: "One can see that the Sovereign Pontiff is here abandoning the position of the primitive Church."

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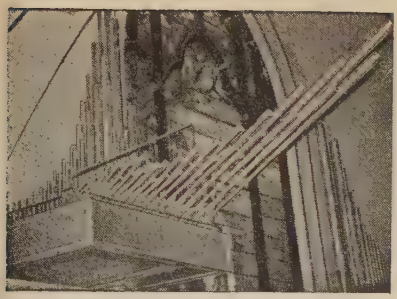

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This work is not intended to provide aids for determining a vocation but rather to increase appreciation of the worth and demands of a life already consecrated to God. Needless to say, there is no justification for the blurb on the jacket that this book is "as radical in its way as the New Testament." —Charles Connors, C.S.Sp., St. Mary's Seminary, Norwalk, Conn.

Hearts Shall Be Enlightened

by
Mother M. Aloysi, S.N.D., Ph. D.
Frederick Pustet Co., New York, 1955, 179 pp., $2.50

IN religious communities there is usually a monthly day of special recollection during which the religious, even if in the midst of ordinary duties, make it a point to review the past and to start anew in an endeavor to do everything *quam perfectissime* before the Lord.

This book, a neat and handy four-by-six volume, written by a Sister for Sisters (though it may be used by male religious, too, and with equal profit), contains forty reflections to be used in addition to the meditation of the day and as a special examination of conscience. The user may choose his own subject from among the many or may simply take one chapter a month, taking the chapters in the order in which they come, in which case he will have a good three-year course.

The author has a deep spiritual insight, no doubt the fruit of many years of striving after perfection. A sample paragraph or two will give an idea of the gentle probing of these reflections:

"Am I grounded in humility, which consists in the proper recognition of my relations to God and to all God-given values. It manifests itself in the attitude of the Mother of God during the angel's visit . . . I may find it hard to sacrifice my personal opinion, I may even succumb to the foolish notion that glorification of the ego will achieve results that count. In such a frame of mind, do I make it a point to insist on putting through my opinion, asserting my rights and privileges? or imaginary prerogatives? When I am thus crossed, do I manifest my ill will by a sullen hurt silence, and an ill-concealed sensitiveness? Am I happy of a chance to let others and their interests count? Am I glad to help others, whenever possible, to unfold their talents and capabilities to the honor of God?"

Priests would make Sisters happy by presenting this book on occasion. They could tell lay people about it, in case these want "to give Sister something." — W. Herbst, S.D.S., Lanham. Md.

Currente Calamo

Continued from page 622

a pencil, and set out to tell her troubles to the Holy Father. She addressed her envelope to "Pope Pius XII, Vatican City," and put an eight-cent stamp on it.

The letter reached the Papal Secretariate of State, whence it was referred to the Apostolic Delegation in Washington, thence to the local Chancery, thence to the pastor, who was asked to write out a full report on the incident.

Needless to say, the girl got immediate — one might even say — sudden action.

New Pamphlet

John A. Lacy, former Protestant minister now on the faculty of the Catholic University of America, has published a pamphlet, *A Letter to Ministers* (Our Sunday Visitor Press) which has received wide acclaim. The Most Rev. Vincent S. Waters, Bishop of Raleigh, has distributed it to more than 400 ministers in North Carolina. The Knights of Columbus, with the approval of the Most Rev. Daniel J. Gercke, are distributing it to ministers in Arizona, and the Guild of St. Paul, under the direction of Father Nienaber, are distributing it to ministers in Kentucky.

Some Recent Pamphlets

THE Paulist Press has issued a handy little pamphlet by Father Benjamin Bowling, C.S.P., *Mixed Marriage*. This is a series of six instructions. It would prove helpful to our readers since Father Bowling has had more than the usual convert experience.

Here are two on vocations. Father Gartland, C.S.C. has published *Best Source of Vocations* (Our Sunday Visitor Press) which highlights the importance of the altar boy and of the Knights of the Altar. Father Gartland is editor of *The Catholic Boy. Guidepost,* distributed free of charge by the Clerical Conference CSMC at the Catholic University of America, may also be recommended. A new edition is due this Fall to which Father Poage has contributed an article.

The Roman Collar

A priest reader sent us the following exerpt from the *New*

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World which marked the twenty-fifth anniversary of the 1931 class of priests of the archdiocese of Chicago. He felt it would have relevance in the discussion on clerical dress which has been appearing in our Correspondence column for months:

"The Roman collar was not built for comfort, if its wearer is on the lean side, it has a sawing effect on his Adam's apple. If he is stout, it often produces an unpleasant choking sensation. It hits the throat where the skin is shaving-tender.

"With many people it is a sign of the highest dignity and responsibility, and as such it elicits profound respect and real devotion; with others it elicits suspicion and even resentment. But in all of this it is a symbol of Christ's priesthood, and in this issue we pay our profound respect to a group of 29 men who have been wearing it for a total of 775 years.

"Like the collar, the priesthood was not built for comfort. While it endows men with an unparalleled dignity and responsibility—that of being 'another Christ' — it also places on them many restrictions. It is quite true that the sacrifices involved — and willingly embraced — are a small price to pay for a share in Christ's Priesthood, but, like the Roman collar, they are a constant reminder to the priest that he is one chosen by Christ to lay aside the things that most men cherish and devote himself to the service of God's faithful."

Correspondence

Something Old — Something New

THREE years ago, on December 22, 1952, we established a parish Elders' Club for senior parishioners—men and women over sixty. We have chosen "Elders' Club" as our name because it has a biblical flavor. We have avoided any reference to "Golden Age" because, truly, it is an age that has more aches and pains than gold. The initiative and professional "know how" came from Catholic Charities; the finances were supplied by the Poor Boxes. We established this organization on the parish level because of several strong convictions: that the aged should not be removed from familiar surroundings; that they should not be isolated from lifelong acquaintances; that their best home, away from home, is their cherished parish church.

What type of person is attracted to the Club? By and large, it is the truly Catholic oldster who has lived close to the Church, who has been a paying and praying parishioner, who feels most relaxed in Catholic surroundings. They are cheerfully free from bickering and contention. No doddering troublemakers are attracted to this type of program. Racial and national prejudices are non-existent among these good people. They are venerable aged with all that the word implies. Their gratitude is both impressive and expressive. Insurance-wise, we have been blessed.

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SEND NO MONEY—MERCHANDISE SENT ON OPEN ACCOUNT

In three years of outings and trips and activities, there has never been an accident among them. The six hundred hours of sociability that we have enjoyed have never been interrupted by a call for a doctor or a nurse.

Every Thursday

Meetings were arranged every Thursday of the year, Thanksgiving Day excepted, in the church auditorium. Our oldsters congregate in the Church for a noonday Holy Hour, then move to the auditorium for a social. After trying out various forms of socials—movies, slide lectures, entertainments —we settled on Bingo (with no money involved) as the most restful and generally acceptable form of "organized play." Simple prizes are awarded — statuettes, Sacred Heart badges, miniature rosaries. In recent months, members have been bringing colorfully wrapped handmade "mystery prizes"—generally crocheted articles.

This mass activity, which is an effective "ice breaker," is followed by an hour and a half of handicraft. We started with painting and leathercraft work—the type of activity that keeps children busy at summer camp. Our enthusiastic oldsters have gone on, however, to more specialized work. During recent months, sixty hands were busy making an afghan that was delivered to one of our octogenarian members who rests in a Nursing Home in the Adirondacks. Hundreds of hand-painted figurines, statuettes and plaques have been fashioned in our kiln room Two of these have been cast in bronze. Last Easter each of our senior women members proudly wore an attractive spring bonnet that she herself had made.

The Elders' Club has taken a keen interest in reviving the ancient custom of the Advent Wreath. For three meetings prior to Advent they bind chemically treated evergreens to a circle of wire. Four electric candles are attached for connecting with the home fixture. Club members bring over one hundred Wreaths to shut-ins of the parish, returning to light an additional candle each week and to say the appropriate prayer. At Christmas, they change the purple ribbon for a red one. In addition to reviving an old and beautiful Christian custom, their weekly visits bring immeasurable joy to our shut-ins.

Simple Refreshments

The Thursday afternoon meetings end with tea. The menu is very simple — tea or coffee with buns and cake. It is a friendly time filled with happy chatter and reminiscences. Attendance at afternoon sessions averages seventy-five members. The occasional evening parties (about six times a year) bring over two hundred to the hall. These evening parties are thrilling occasions. The oldsters take a gleeful part in singing, dancing and fun-making. They entertain and watch entertainment with enthusiasm.

What is the price tag of all this? The operation does cost money. It does occupy a full afternoon of a priest's time every week — for, since there are no officers, the priest must "carry the ball." However, there is no outlay for professional services. Catholic Charities supplies adequate assistance in

that department. Local merchants have been cooperative. For the last two years, we have had the use of neighborhood stores, rent free, for pre-Christmas and pre-Easter sales of handmade articles. The members themselves conducted the sales. In the matter of refreshments, we have found the local bakeries considerate. Still, it does cost money. There are no dues, and no money offerings from members are permitted under any pretext. During 1954, the program cost us $2,009.00. This was the breakdown: Entertainments and hobby supplies—$1,237.60; Refreshments—$562.70; Bus Rides—$201.20; Stationery—$7.50. Our budget for 1955 was $1,350.00.

What justifies such an expenditure? Frankly, we believe that the senior parishioners are a tremendous asset to the parish. They are far too valuable to be left on the remnant counter. They belong with the parish family. They are accustomed to the parish way of life. Their prayers are invaluable, as is the example they set by attending the "extra services" of the parish church. They have a sympathy for, and an appreciation of, the priest. Their true Christian views on subjects of life, death, marriage and motherhood are a living answer to the mass of printed pictorial matter on the newsstands.

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'Lo, The Poor Mexican!'

MIGHT I add a few words to your editorial: "Lo, the Poor Mexican!"

I can understand and appreciate fully the difficulty of Father Kilday as it was in my parish here in Pecos, Texas, that the Baptists put on one of their "Cotton-Patch Crusades."

In spite of the fact that the Baptists do make converts out of some of the Mexicans, here in Pecos they have yet to invite them into their big churches. Discrimination is still quite strong.

I have been told by non-Catholic friends that the Baptist Sect is the "State Religion of Texas." As population trends go, in 20 years the Mexican population here in Texas will be greater than the native Anglo or white population. It is unthinkable to the Baptists to permit this trend and let all the Mexicans remain on the Catholic side. If that happens the Mexicans will control Texas politically and in every other way. Hence one explanation for their great zeal.

The Mexican as an individual is most independent and likes to do what he wants; since the Baptist Sect and Protestantism permits freedom of belief, therefore the Mexican likes it. He doesn't want to be told what to believe or what to do. Those that have always practiced the Faith and can give a reason for it are very good. They are our source of comfort when things look blackest.

On the matter of converts again, I dare say that Father Kilday has had the experience of having to deny Christian burial to one of his parishioners, who then goes to a Baptist preacher who does the honors and wins a family and perhaps half a dozen.

Civil marriage is one of the greatest curses. To be married by the law and by the Church is most commendable in the eyes of some Mexicans in spite of what the priest might say; and while they are bound only by the civil marriage they are of the belief that they are not permitted to enter the church — which might go on for ten, 20 or 30 years. Even pregnant women among them believe that they must not go to church. It's a difficult thing to keep the faith alive when so little is known about it as they know, for the most part, and not come to church to hear the word of God and be inspired by the example of others.

The remedy of course is more work among them by building schools. The drawback there of course is lack of green stuff and Sisters. They can be saved by a more intelligent understanding and appreciation of the faith.

The Rosary Helps

A supernatural source of help is imperative, we all know that. For me the greatest help and source of blessings in the parish has been "knightly" Rosary in Church. Let me tell you what it has done here. In my opinion this is not a rich parish. It is a poor parish composed of perhaps 800 or 900 Mexican families and I feel that less than one-fifth of them at-

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tend church services. In any given year of my eight years here, I have never baptized less than 250 babies; one year it was 363 babies. This shows you that a school here was imperative. How was it to be done?

One year after my arrival in this parish the nightly recitation of the Rosary was started; it didn't make any difference to me if only one faithful parishioner came. One year later we started getting in native stone, and in the meantime holding socials, etc., to raise money. In brief from 1949 when this effort started to this year 1956 we have built and paid for a $75,000 school which includes 7 classrooms, the Sister's convent and a parish hall. Even the greatest hurdle of all, that of getting Sisters, was passed successfully. I attribute all of this to the Rosary.

The school has been going now for four years and in time our children will be the seasoning that will help save their own people from the proselytizers.

The Mormons are here too; they took the vice-president of my children of Mary Society.

The Vernacular in the Liturgy

While I am writing this letter, let me congratulate those good Fathers who wish to have the vernacular in the Liturgy. What a tremendous source of inspiration and instruction is lost to our people for whom these things are meant. We and they are the losers: we because we fail to get them the fruit of the liturgy, they because they can't understand it. I am most radical in this matter. I am a Latin but I see nothing sacred about Latin in the Liturgy. We have scholars and musicians who could put the Latin into any vernacular tongue of the day and preserve the dignity that our sacred services would require. If we are going to restore the Liturgy let's restore it whole hog. In the infant Church the faithful understood every word of the sacred functions and many of them died martyrs. The Liturgy was in part their source of grace. The day might come when the faithful of today could be strengthened by the same close understanding of the sacred functions.

I am in Xto.,
A. James Milano

Santa Rosa Church
Pecos, Texas

Author Defends His Book

DR. Odenwald's critique of "Achieving Peace of Heart" by Father Narcisco Irala, S.J., in THE PRIEST (Nov., 1955), would be relevant if this book pretended to be a scientific treatise on psychiatry or even applied psychology. In such an hypothesis the headings, "Practice Confidence," "Fight Pessimism," "Foster Joy," "Keep Busy," and so on could seem to be nonsense or useless as the Doctor says. Then the authority of Dr. Vittoz' school (which had its beginnings at Lausanne and later moved to Paris) could be ignored or despised, for he was not a psychiatrist as an error in the translation may suggest, but only a genial proponent of what modern American psychiatrists (e.g. Dr. Braceland of Hartford's Institute of Living in an ad-

dress in Philadelphia, April 8, 1956) propose to the whole medical profession, sc., that medication, etc. is insufficient in the treatment of so many illnesses which have at their root non-control of the emotions. Doctors, priests and other counsellors must be willing to prescribe *themselves* in many, many cases. One who is suffering from an ailment rooted in his emotional life, yet not to the degree that really demands the services of an alienist, needs the type of advice outlined in "Achieving Peace of Heart."

From a scientific treatise on psychology one could rightly demand proofs that the Lausanne doctor could detect cerebral pulsations without, in many cases, the assistance of electronic apparatus. But one should not demand that of a book which claims to be a practical manual of mental hygiene, as the foreword and the context repeat. Such proofs may be sought in the publications of Dr. Vittoz and Dr. Arthus, who base their conclusions on experiences with thousands of patients.

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In a practical manual, however, the thoughts which may help a person increase joy, self-confidence, and so on, would scarcely appear to be useless *a priori*. And, after the fact, if this manual were so naive and unsound, it would seem difficult to explain its 14 editions in five languages, seven of these in the past year:

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four in the United States and three in Italy. It would also be difficult to explain the hundreds of visits and letters of thanksgiving which the author has received in the past months.

If this matter were to be based on a poll of authoritative psychiatrists, Dr. Odenwald's opinion could be balanced by highly commendatory observations by prominent psychiatrists from many nations in this hemisphere. A recent commendation came from Bogota where the author received an invitation from Doctor Asuad, a well-known Catholic psychiatrist and professor in Javioriana University, to visit his clinic. In his office he showed the author two large piles of "Achieving Peace of Heart." These, he said, he offered to his patients after a few days of diagnosis and treatment; and he has found them of the greatest utility.

In Havana, Dr. Ruis Luiro, the head of the medical association in the famous Covadonga clinic and professor in the Medical College there, invited the author to give a series of lectures to the doctors, and afterwards to the patients. "With your counsels," he said, "the patients will be benefited more than with our prescriptions." He then bought 500 copies of the book for use in the clinic.

Perhaps a good way for priests and religious in the United States to reassure themselves about the scope and value of the book would be to consult some of the people for whom I talked and with whom I worked during my recent visit to this country.

Narcisco Irala, S.J.
New York City

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